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THE LAY
APOSTOLATE



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The World's Need

by Joseph FOLLIET

*Director of the 'Chronique Sociale de France,' Lyons*¹

What does the world of today expect from the Catholic Church ? Even in our Western world, fashioned by Christianity, where we meet with Christian memories at every step, where roads are staked out with crosses and the hearts of cities with cathedrals, judging by appearances, nothing is expected from the Church. The words of missionaries, the heroism of witnesses — tragic at times even to the shedding of blood — , the proposals and activities of Christian constructors building a better city, all these are met by the modern world with heavy, though soft, leaden indifference, with a silence which announces the stifling of the spirit and even of curiosity ; with despairing ignorance, worse than pagan ignorance — which is a lack and a longing — , worse because it fancies that it knows, and does not know, or knows mistakenly. At times, the great voice of the Holy Father, even when pointing out cross-roads of life and death, or when expressing the spontaneous reaction of human conscience, echoes, as it were, in the wide empty nave of a disused basilica.

¹ We thank the author, and the Central Committee of the Second World Congress for the Lay Apostolate, for having given us their kind permission to publish this remarkable account. The subtitles have been added by the editor. — Joseph FOLLIET was born in Lyons on 27 November 1903. He is M. A. Ph. D. (Thomist), Doctor of Social and Political sciences, and Reader in theology. Since 1938, he is director of the 'Chronique Sociale de France' and secretary general of the 'Semaine sociale de France' ; since 1944 he holds the post of professor of general Sociology at the Catholic University of Lyons. Among his principal works we may mention : *Le Droit de Colonisation*, Paris, Bloud et Gay ; *Le Travail forcé aux Colonies*, Paris, Éd. du Cerf ; *Morale Internationale*, Paris, Bloud et Gay ; *Morale Sociale*, Paris, Bloud et Gay ; *Présence de l'Église*, Lyon, Chronique Sociale de France ; *L'Avènement de Prométhée*, Lyon, Chronique Sociale de France. Founder of the 'Compagnons de Saint-François' Joseph Folliet is also national Vice-president of 'Pax Christi' and co-director of the review *Foyers*. — Address : 16, rue du Plat, Lyon, FRANCE (Editor's note).

I. MASSIVE CARELESSNESS OF PEOPLE

Look at these uprooted and confused crowds, the units of which, both desperately alike and desperately hostile, coagulate by thousands in urban means of public transport, while the towns, like Towers of Babel, proudly raise to heaven their haughty buildings. What does this depersonalised throng, whose anonymous face betrays weariness and disarray, what do these individuals walled in perpetual prison, unceasingly bent earthwards by the burden of daily cares, what do they expect from Catholicism ? Read the papers with which they feed their intellects : the daily papers which, to satisfy every curiosity swarm with every kind of news — except the “ Good News ” of the Gospel ; read the “ Heart-throb ” press—every month, millions of copies offer millions of disappointed women an ersatz of love and hope. What do the producers and consumers of such a diet expect from Catholicism ? Enter the Parliaments of democracies or the antechambers of dictators : everything is being talked of — wealth, might, prestige — everything save what is essential, that Love is not loved. These shepherds of nations and the flocks which they are leading either to the feed-troughs of abundance or to the slaughter-house of atomic war, what do they expect from the Catholic Church ? Listen to the discussions of the leaders of thought, of writers and philosophers. Some of them assert that there is nothing except matter ; others that existence is hell, man a meaningless passion ; they disagree on everything, except the inefficacy of the Christian faith. What do they expect from the Church, these doctors of modern wisdom, as well as those who gulp down their heady and misleading pronouncements ?

II. ANXIETY-RIDDEN LONGING

Must we stop short at these outward appearances ? Are there not signs of their beguiling nature under the apparent inertia, as with flowers under the snow ? If the world appears imprisoned under a dark marble dome, can we not discern a light on the horizon which announces the approaching dawn ? The fact that one of the most lucid among the French sociologists, an agnostic of Jewish origin, quotes His Holiness Pope Pius XII on the frontespiece of one of his recent books, is significant. It expresses a longing and a hope that are not merely his own. In fact, how often in the course

of years full of misery and sorrow, of desperate and apparently insoluble problems, how often have we seen Jews, Protestants, Moslems, the indifferent, the sceptical, even militant atheists, coming to us and begging, not our own poor light, but that of the Church, crediting us as being its true reflection? And how many Catholics throughout the world might confirm our experience with their own? The religious broadcasts on the radio and TV., the films of Christian inspiration, have the keen attention of the crowds. Books on religion, no matter how difficult, are widely read, and Catholic editions of the Bible are becoming what American publishers call 'best-sellers.' When Father Lombardi speaks, crowds of Italians listen. Let Abbé Pierre preach a "charity crusade," not only hearts, but also purses will open. In the United States, feverish activity is interrupted to hear Thomas Merton speak on the contemplative life. De-Christianised Scandinavia, which has perhaps the lowest record for religious practice in the world which was once Christian, is the birth-place of Johannes Joergensen and Sigrid Undset. At the call of Mgr. Cardijn thousands of young workers formed all over the world meet together in Rome. Practices that may appear somewhat superstitious in the eyes of well-informed Christians may be a sign of a spark in the smouldering wick.

Beneath the general distraction of the world, there is a ferment of anxious longing.

III. VANITY OF MYTHS

i. Inner Contradictions of Our Time.

The illogicality of men and the complexity of their souls are not the only causes of the contradiction implied in the two panels of this diptych; the contradictions are those of a stormy atmosphere in which, amid crashing thunder, hopes, illusions, delusions, anger and panic come into collision.

Having mastered nature as they never had before, having freed and conquered energy deep in the core of atoms, having dominated time and space, preparing to recreate life in their retorts, to renew souls whose depth they now fathom by psychology, men are apt to foster Promethean dreams. They think that to-morrow they will penetrate inter-planetary space, and even reach the stars; to-morrow they will multiply at will the fruits of the earth; soon they will fashion, body and soul, new human races, and perhaps the so far unknown stock that will breed the superman. Fancy

meets no boundary : heaven itself no longer constitutes a limit. In a universe now fully grasped by reason, each one will have a right to light and to happiness, to bread, and peace, and liberty. What meaning would ever be given to 'grace' in this complete and perfect humanity ? As for God, why a God ? Science fiction, the last incarnation of immortal mythology, reechoes these boundless ambitions.

Why, in these novels, whenever the author retains his critical faculties, do we sense an unconscious irony and stifled anxiety, something like the gliding of a reptile over the leaves of an earthly paradise ? At the very moment when the discoveries of the human mind stretch possibilities as far as to touch on impossibilities, and human hopes as far as megalomania, a winter gale, icy, violent, pitiless, upsets the idols man has wrought with his own hands after the prophets had announced the death of God. The dusk of idols steals over the earth. A storm carries off as dead leaves the fables upon which western thought had relied since the "Century of Enlightenment." By a paradox, whose irony is only apparent, Catholic thinkers have to defend, against our disillusioned contemporaries, the "soul of truth" contained in these myths, the futile ambitions of which were pointed out a century ago.

2. *Myths.*

The myths of science the redeemer ?... The scientific method and spirit are now applied in every field of culture, but science despairs of uttering the word that would teach man the nature and meaning of his life. The myth of progress ?... In one century humanity has grown more rich in technical discoveries, wealth and might than the cumulative results of all the previous centuries, but progress has the ambiguous and forbidding aspect of the smoke-mushroom whose top looked like a dead man's head as it rose over Hiroshima, when atomic energy was being used for the first time. The myth of liberty ?... The word 'liberty' is resounding everywhere with its enchanting power ; but, in the name of liberty, masses are rushing to the slavery of totalitarianism. The myth of triumphant democracy ?... Many nations have an outward aspect of parliamentary democracy : but it is often an empty shell, and even where the democratic system is normally at work, the people see in it a mere political technique, among others, instead of a magic and powerful formula. The myth of Nationalism ?... Nationalism still intoxicates the mass, supplying it with reasons to kill or die :

but the old nations, deprived of their sovereignty by international alliances, question the future ; the new states that have just tasted independence find its flavour somewhat bitter, while they reluctantly come to the realization that it brings no answer to their domestic problems. The myth of pacifism ?... God knows how peace is being talked about, and how the idea of peace is enlisted in international politics for propaganda, but throughout history mankind has never been nearer a war whose means of destruction might reduce it to nothing. The myth of socialism ?... For fifty years socialism has been passing from dream to reality, but, in the very proportion of its concrete realization it loses its halo : either in totalitarian systems, it takes the aspect of tyranny, showing both its ability to build heavy industry up rapidly at the heaviest human cost, and its inability to fulfil fallacious promises ; or, in its moderate forms, it learns by experience its own limitations, and, at the end of its tether, is incapable even of envisaging new prospects. The revolutionary myth ?... By dint of habit revolution is still called upon, but does anybody still believe in it ? It is now certain that, even when necessary, revolutions never create the new men or the new world of which their promoters were dreaming. After two revolutionary surges, liberal and socialist, that swept over three centuries, a third revolution is swelling : its advance waves have struck at the same time Budapest, Warsaw and Bandung. The myth of happiness ?... "Happiness is a new theme in Europe," said Saint-Just, at the start of the French Revolution. This theme, born in France, has been travelling around the world, but it is disappointing, for experience shows that happiness is no ready-made mass-produced garment, obtainable in every shop ; and that if the Welfare State can organize material and collective conditions of well-being, it is powerless to construct that masterpiece which remains the fruit of the autonomy of the person and the family. No longer will modern Polyeucts have to turn idols upside down : they are worm-eaten and crumble away under the weight of years.

3. *General Despair Threatening Youth.*

This dismantling of idols, this overthrowing of myths can but lead the way to general despair, which finds its philosophical and literary expression in Existentialism. The disorder which is prevalent among youth all over the world, even, if not particularly, in countries which enjoy a life of plenty and comfort, cries out its despair. When a convulsive Rock'n'Roll shakes, as in a dance of

death, millions of adolescents ; when in Scandinavian countries, in sudden riots, youths in leather jackets break street lamps and assault the police ; when the New York authorities have to mobilize twenty-four thousand police to fight in vain against gangs of beardless delinquents ; when England is alarmed by the ever increasing number of cases of juvenile crime ; while in Paris, the streets around the venerable abbey of St. Germain des Prés are infested by the 'Zazous ; ' while in U. S. S. R., after boasting that they had eradicated juvenile delinquency, a twofold scourge is acknowledged : that of a "gilded youth," and that of a popular hooliganism ; these facts are too many, too striking, too widespread for us not to diagnose a crisis in civilization. With the frankness and effrontery of their age, the young exhibit what the adults keep half-concealed.

After stealing the heavenly fire, Prometheus realizes that this fire is no myth : it is a reality that burns, that sets fire and carries in itself the revenge of defied gods. Myths melt away, just as money is devaluated by the general scourge of inflation. Now comes a time for reason, a time which may be that of faith, since faith is no more opposed to reason than grace to nature, but completes and strengthens it, opening to its gaze the perspectives of eternity. Idols fall into the dust in the very hands that clutch them. Now comes the time for all, or nothing, for take or leave, for naked truth. The time for the Church is at hand.

IV. THE CHURCH'S HOUR

i. Witness to the Absolute Nature of Divine Truth.

Rapid, radical, universal upheavals abolish an archaic — if not archeologic — past, in one or two generations. These upheavals, by abrupt changes in groups of men, by both quantitative and qualitative transformations, confront mankind with unknown dimensions, they bring it suddenly to fundamentally new conditions — just as crystal precipitates all at once. The world awaits the radiant presence of Catholicism, just as when, at the birth of Christ, in another moulding time, the human person, emerging from among collectivities, realized the necessity of salvation, and when the constitutions of great empires, endowed with their own cultures, postulated universal religions, then the world was longing, with hopeful anxiety, for the Christian message of deliverance.

What does the world expect from the Church, and from each of us Catholics, as far as we represent the Church in the eyes of our fellow men ? It would appear that the world expects from us, first of all, that we bear witness to the absolute nature of divine truth, of God, Who is Truth subsistent. This witness is borne in an extreme way by the Carthusian monks in the silence of their wilderness ; but every Christian must also bear this testimony, according to his opportunities and vocation, once, confounded by the splendour of a jealous God, he has forsaken idols forever.

What is idolatry but the adoration of something relative, which is associated with divinity and deified — whether the idol be gold, wood, concepts, or words. There is a difference of degree, not of nature, between prostrating one's self before a fetish or before an abstraction, and the worship of an abstraction may be more bloody than that of Moloch. Since the rise of rationalism and naturalism, whether they have tended towards idealism or towards materialism, the human mind lives in relativity : it does not see any further, and therefore it lives in a tangle of relatives that cross, intertwine, and intermingle with each other, without its being possible to establish any order amidst this chaos. Bereaved of any guidance save his own flickering lights, the man of today is like a traveller lost in a forest, in the midst of an ice-worn chain of mountains : there are thousands of hillocks and lakes, but no geographical structure : no way can be traced out : it means death through starvation and cold. Since the heart of man never completely loses a sense of the sacred and a longing for the absolute, he is irresistibly tempted to erect relative realities as idols. But the worshippers of idols are soon disappointed. As a mirage in the desert, as a will o'the wisp in a swamp, the idol fades away, abandoning man to solitude and fear.

Our affirmation of the absolute and of transcendency will, like a projector, send a ray of light to bring order into the heaped up darkness of relativity. It will strengthen whatever is shaking and tottering, just as a healthy north wind frosts feathered icicles into one solid block. It will teach men that without reference to the absolute, eternal and subsistent Truth, the truths that reason can grasp remain but partial and provisional : they are swayed by the ebb and flow of unending dialectics ; they have value only in relation to the absolute Truth, for the creating intelligence of God guarantees to the human intellect — created in the divine image — the intelligibility of nature. Our words and our acts will also show that without reference to an absolute Law, identified with the Divine absolute, there is, for man, no chance of right and safe action, every

moral decision becoming a serf of prejudice, passion or of interest, left to arbitrary choice or sordid design. Human life becomes a colourless cycle where people work in order to eat, and eat in order to work ; where men are brought into the world to move endlessly in that same circle : society in turn is nothing but a lawless and faithless cutthroat ; a huge collective swindle, exacting the sacrifice of the present generation in exchange for a future happiness which is indefinitely postponed and falsely attired in the colours of transcendency. The affirmation of an absolute can alone give consistency, soundness, rectitude and efficacy to human acts proceeding from moral conscience. It alone gives a meaning and life even to the most hidden and unsuccessful lives, for it obliges man to lift up his eyes to heaven, to escape from the determinism of relativity : and it guarantees for him that, in the order of infinite and eternal realities, not one drop of his sweat, not one drop of his blood, will be wasted. Our affirmation of the absolute alone gives to human communities the guarantee of faith, that is, of faithfulness to agreements ; and also of Law, that is, of a juridical order that everyone accepts in view of a common existence. Alone, it gives a safe grounding, stability and security in social relations. Alone, it defends citizens against the tyranny of power, and power against the anarchy of citizens. Alone, it can build upon justice the order of temporal cities, and peace between cities. The absolute is the guardian of the relative : what never passes away is the security of what passes and dies.

Therefore we see how the Catholic Church meets one of the fundamental aspirations of our day : the defence and the fulfilment of the human person. The development of the movement for " human relations " illustrates this aspiration. It originated in somewhat pragmatic reflections on industrial relations between employers and employed, or public relations between traders and customers ; then, by a logical process, it came to examine critically all human relations in a de-personalised society where collectivity is stronger than community. It springs from universal sorrow and longing. And the very convulsions of ex-colonial countries in search of independence reveal, under nationalist ideologies, a deeper longing : that of men who, thinking they are doomed to a *diminutio capitinis*, ardently wish to be treated as adults. But the person will never be protected, it will never develop fully unless we have a true notion of its nature : this notion is based on a reference to the absolute. Otherwise, the appreciation of the person will vary from nought to the infinite : nought, in the case of oppressive collectivism ; the infinite in the case of anarchic individualism. The absolute

endows the person with the eminent dignity of which Leo XIII spoke, for the person bears the radiant reflection of the absolute while being at the same time submitted to the obligations and the scale of values that are a condition of its fulfilment as a contingent and relative being in filial relation to the divine absolute.

Let us therefore bear witness to the absolute. When the world is looking to us for this testimony, why must Christians still let themselves be deceived by belatedly old-fashioned idols and twilight mythologies ? We must show ourselves staunch and sturdy enough to deny the slightest grain of incense to any idols, prudent and intellectually charitable enough to detect behind the deceit of false absolutes the relative truths they conceal. We shall be all the stronger in an affirmation of these relative truths, stressed by present-day conditions, the better we see their limitations ; and the more we turn ourselves towards eternal realities, the more shall we feel in tune with our time. The choice between actuality and eternity is a false alternative. Should the world persecute us because we will not kneel in front of its passing deities, it would still less forgive us for betraying the Absolute. And it would be right.

2. The Way to Liberty and True Humanism.

What else does the world expect from the Church, and from us, Her children ? That we should hand over, in its integrity and genuineness, Christ's message. We have to recall, or reveal to the world, this living water for which it vaguely thirsts.

The world is longing for liberation, but one which is a mere unbridling of unruly instincts, so that, through the inevitable necessities of social life, these stirrings after liberation, after a moment of licence and anarchy, end in redoubled forced coercion, if not in another form of slavery. A few elites reach the ideal freedom of the spirit, but they too often fancy it either as a perpetual expectancy of ever-stretching arms which never close in possession ; or as an unending possibility of arbitrary choice and opinion : in both cases instinct takes its revenge, and yet this impulse towards liberty is man's glory, because it is characteristic of a nature made in the likeness of the divine liberty. Christianity teaches man the secret of liberty, and that there is no liberty without redemption, and that liberty is not merely received, but conquered with the sword, and that man by himself is incapable of conquering this half-perceived liberty : the help of grace is necessary, grafting on to the human free-will the divine liberty. Christianity teaches him that liberty

— which is first interior and spiritual — wrests man from the slavery of sin and the tyranny of the devil, that it frees him from the threefold concupiscence, that it is achieved by the submission of the flesh and instincts to reason, and the submission of reason to truth, that is to God. Exterior liberties are but phantoms without this deep interior liberty. During the last century, which was inebriated with liberty, intoxicated by liberal ideologies, Catholicism appeared to many exclusively as a religion of authority, an obstacle to individual or collective liberations. In a society which is now based on collectivism, organization, planning, authoritarianism and even totalitarianism — in this society where, according to a common expression, the man who strives for more authority is like a drunkard craving for wine, Catholicism, since it holds out against mass oppression as against the excesses of encroaching states, is seen to be the champion of human liberty, of the liberty of the spirit and of its necessary auxiliaries, private liberties. The doctrine of Christianity has remained the same : it tirelessly reiterates the nature, conditions, and price of liberty.

While it pursues liberty, our world is looking for a new humanism, for a conception and style of human life that would be in tune with the present structures, integrated with the institutions, habits and collective concepts, allowing men to realize, in perfect balance, the potentialities of the person and of the species. Now our contemporaries, when they are misled by a false concept of man, either turn back to the past, to incomplete and over-systematized notions inherited from the liberal period, reducing humanism to fruitless nostalgia, or they break with the past, throw themselves headlong into adventure, rebuild anew on a "*tabula rasa*," and their uprooted humanism founders in excesses that are bound to be chastised by failure and disillusion. So much so that some of our boldest contemporary thinkers end by turning madly, not only against disappointing results, but against the very idea of humanism : resigning themselves to the emptiness of every hope they take refuge in a neo-stoic indifference. The distortions and corruptions inflicted by some modern artists on the human figure are glaring, if perhaps unconscious, expressions of their rebellion against humanism. Anti-humanism even wins over some Christians, who are too prone, under the guise of a spirituality which is purely supernatural, to deny a tradition which goes from Clement of Alexandria to Jacques Maritain through the two main currents of Thomism and Franciscanism, through St. Thomas More, St. Francis of Sales, and devout humanism, that great tradition that maintains the beauty of the Son of Man, and of all men, His younger brethren, the

brotherhood of man and creation, the historical and ontological ascent of nature towards man, and, through the Redemption by God Incarnate, the ascent of mankind towards God, the unbreakable link between the Cross and the Resurrection, between the darkness and tears of Good Friday and the Paschal light and joy. But revolting against humanism is, ultimately, the revenge of frustrated love. It is our task to teach mankind again the way of true humanism, the way that does not end on earth, but leads through the Mount of the Beatitudes, and also through Mount Calvary. It is our task to show that any humanism that shuts itself off from God and from grace mutilates mankind, and that, whenever it rejects suffering, and blasphemes against hope, it condemns man to an increase of fruitless grief. Just as liberty is abnegation and renouncement, so true humanism demands that man die to himself and be born again through rising from death with Christ, the Son of Man.

This humanism of the whole man, body and soul, nature and grace, may restore the full meaning to certain expressions which sum up both present realities and present hopes. Without it they would risk remaining empty sounds or even mockery. So it is with the "Civilization of Work" which has developed in the Western world for two centuries and may at times appear a bitter delusion. With Christian humanism, labour, as the sower's noble gesture, reaches up to the stars and even beyond, because the worker collaborates with the creative work of God the Father, and with the redeeming activity of the Son, and because, after perfecting the Creation, he gives it back to God.

Again, when we speak of the "Civilization of leisure," we refer to that 'civilization' which is doubtless being prepared by the motorisation, mechanization, automation and multiplication of energy. Without Christian humanism, leisure is only idleness, and the tyranny of futility replaces industrial slavery. With Christian humanism, the so-called "Civilization of leisure" would attain the dignity of contemplation.

So also with the strong and continuous trend towards the "advancement of women :" outside Christian humanism, this advancement threatens to be sheer delusory abstraction leading either to de-feminization of women — that is to an impoverishment of mankind since the cooperation of complementary sexes is necessary to the full development of human potentialities — or else to the frustration of woman when her potentialities are denied their specifically feminine development, deceived, scoffed at, preduced to an instrument of pleasure, a tool for work, and living in an inevitable state of revolt. In Christian humanism, the advancement of women

takes place in the very heart of family life based on reciprocal reverence. There, in imitation of the family of Nazareth, husband and wife, beneath the hierarchical structure necessary to the family, realize, with love, their fundamental equality as persons, as well as the differences by which they complement one another.

Here again, Catholicism comes to the aid of woman, of the family and of our time by exalting chastity which, according to spiritual logic, even goes as far as virginity. Through the developent of science and of medical art, our time is faced with an unprecedeted problem of population. Procreation can no longer be left to mere instinct and custom. A regulation of births becomes necessary, which should be the submission of instinct to reason. But birth-control processes which are against nature, far from submitting instinct to reason, subdue reason to instinct and the domination of the latter will be the worse in proportion as individuals and couples no longer dread the consequences of their actions. These unnatural processes would mean legal and general prostitution. The only human solution is to be found in disciplining instinct to control births. But, the aberration of a commercialized, individualist civilization, which a philosopher has qualified as ‘aphrodisiac’ (one sometimes wonders whether, like Sodom and Gomorrah, it will not draw down fire from heaven) — these aberrations give the impression that the mastery of man over his instincts has become a chimera. By opposing this crazy civilization, by rejecting mechanical processes of birth-control, by inviting people in all states of life to chastity, by extolling the greatness of consecrated virginity, the Church renders to mankind, to the “*Homo Sapiens*” (whose reason is what sets him apart) one of the greatest services that can be rendered in our time. Once more, the Church speaks for true humanism.

3. Individual, Collective and International Charity.

Christian humanism is vivified by the blood that, flowing from the wounds of Christ, passes into the veins of the Church, that is : Charity. Here again, our times need the Church. First, because it suffers from an appalling lack of love and Charity is love carried to the point of folly. In these days, as Georges Bernanos wrote, “the anger of stupid people is overflowing.” It is the time of hatred and scorn. Class versus class, trade versus trade, party against party, nation against nation, race against race, each rises up against the other, mouthing insults, brandishing weapons, hatred and scorn in their hearts ; they are the more hateful to one

another as they become more and more alike ; only material interests or aggression camouflaged by ideology separate them. Amid these coagulated masses of men, merciless competition sets individuals and families against each other. If any one thinks we are being over pessimistic, we need only recall the slaughter of two world wars, of the butchery of the Russian revolution, of the extermination of millions of Jews in Hitler's crematory furnaces, of the atomic bomb on Hiroshima, the bloody repression of the Hungarian uprising, the revival of torture in police methods — it would take too long to make a complete list of the modern "Museum of Horrors."

And yet, the yearning for love is still rooted in the hearts of men, of each man who wants to be loved personally, individually as Christ has loved each of us. This is what we can and must give to each man and to all men, this uncalculating love even without return, this love which cannot be rebuffed or checked, this inexhaustible love which discloses infinite possibilities of forgiveness, the folly of love of a St. Vincent of Paul, of a John Bosco, a John of God — the love of Christ on the Cross.

To be loved for themselves ; this is the real longing of our contemporaries : it is also what our times deny them. The present century, we have to admit, does witness to a striving towards social justice. Christians are sharing it, some, alas, reluctantly ; others, thank God, are among the leaders, according to the exhortations of the Popes, and the social doctrine of the Church. We cannot fail to mention here what each and every country owes to the efforts of pioneers in social Catholicism. This effort is being maintained ; we have a duty to promote and guide it : charity which does not drive us boldly towards justice is a sham. But owing to our limitations, weaknesses and the vicissitudes of History, human endeavours are always inadequate. Institutions inspired by social justice are often lacking, not in human feeling, but in warmth, specially since the men of today understand justice primarily from the community angle. In modern hospitals for instance, patients are cared for, they find appropriate hygiene and comfort, but are they treated as persons ? And yet, this would be just as helpful even for their recovery, as the use of the most expensive antibiotics. Organizations for social insurance give salaried people a minimum of security and contribute, for their part, to the de-proletarianisation of the working masses ; but among those who queue up waiting their turn in offices, how many are greeted as though they were a sort of incarnated registration number ? We have just been mentioning the movement for human relations ; its promoters have understood that nothing can take the place of personal contact. But personal

contact cannot exist without charity, which alone breaks through the armour of indifference, hostility and scorn in which selfishness encases everyman. The time has come for ingenious, imaginative, tenacious charity, for a charity ready to make up for every deficiency, to supply every lack, to re-vitalize institutions paralysed by inertia or ankylosis.

While interesting itself in this way in the idiosyncrasies of each individual, charity must turn its ambitious gaze across continents and even across the world. If, as we have seen, there are at the present time, some flourishing efforts at social justice, these are effective only in industrial and already wealthy areas. As the economists say, more than half the world is still 'under-developed'; more than half the population of the earth is either under-nourished or badly nourished; to put it bluntly, these people are starving. The main problems of social justice have no longer to be solved within industrialised countries but between nations which have reached different stages of their evolution. The situation is far from improving: in fact it is getting worse because wealthy nations keep increasing their wealth, while over-population increases the distress of less favoured people. This cannot go on, except at a great risk, perhaps the risk of another world conflagration which would equalize everything — into nothing. The remedy is simple in theory. His Holiness Pius XII has indicated it over and over again; the well-provided collectivities must give up some of their surplus in order to allow the under-privileged to equip their industry and agriculture. Actually, this solution is hard put into practice. The favourites of industrial civilization are prone to treasure their good fortune jealously, even to make a show of extravagance and luxury which insults the misery of others. It is here that charity, now collective and international, becomes absolutely necessary, and it goes hand in hand with the evangelical virtue of which St. Francis of Assisi was the herald — the spirit of poverty. Little by little, under the pressure of facts, and schooled by experience, economists give up the old theories that have proved noxious: the atomistic economy of profit and competition advocated by liberal capitalism; the power economy behind monopolistic capitalism; economic imperialism and Soviet Socialism. They are now coming round to an economy of needs and even of giving. Will they not come to the economy of holy poverty, to an evangelic economy, in which wealth is made for man and not man for wealth, in which everyone, whether individuals or groups, gives up his surplus to provide what is necessary for all, a minimum of well-being and security which will make possible the life of the spirit? The Gospel shows us the way, and the Church shows us the Gospel.

4. The Ideal and Expression of Catholicity.

What does the world finally expect from the Catholic Church ? It expects the Church to be Catholic, that is, universal, and it expects the thoughts and activities of each one of us to be imbued with Catholicity. A critic speaking of a French Catholic writer, said he was Catholic exactly in so far as this meant " opposed to universal. " We do not know whether the gibe was merited in this instance, but we know that now less than ever before, we should lay ourselves open to sarcasm of this kind.

Our time is one of catholicity. Speeded by the bewildering progress of communications and required by interdependence in economic and cultural life, the world seeks unity through struggle and strife, blood and tears. But physical unity does not of itself mean unity of rights, still less unity of spirit. At every moment, an inexpiable war may call everything into question and, for centuries, stop the human caravan on its way. The unification of the world calls for the universality of consciences. The Catholic Church alone can inspire this universality of conscience ; the Church is above nations, races, civilizations, cultures ; the Church is universal in fact and in right, in space and in time. Far from repudiating any of the original features that mark out nations and civilizations, the Church is above them all and unites them all. Catholicism is the appointed religion for a time marked for universality.

A world in course of unification requires a new culture that should be shared by all and should gather up, in a living synthesis, the heritage of the ancient cultures. One of the greatest dangers for the modern world would be the hasty extension of a pseudo western culture that would blot out indigenous culture without giving anything more than knowledge and ready-made methods ; it would propagate the extrinsic conclusions of western culture without handing over the spirit that lies at the root of these achievements. The number of up-rooted people and the proletarians of culture, so to speak, would be multiplied by the success of this pseudo-culture. The new culture to be aimed at, implies an acute perception of both novelty and tradition, or rather traditions, a critical sense to discern what is purely contingent from acquisitions that constitute the common inheritance of mankind. It therefore requires a universal spirit. What better leader could it find than the Catholic Church, universal, everywhere implanted, deferential towards every particular form of culture, endowed with an experience which enables her to assimilate Hellenic, Latin and Oriental cultures,

together with the discoveries of modern thought. Of course the mission of the Church is not the propagation of culture : this is a temporal task. But every culture is based on a concept of man, and on a philosophy : this the Church can give, leaving to scholars, artists and writers the liberty of working it out, with the materials and tools of their times, with their own genius and that of the communities which have fashioned their human culture.

In the societies of our time, torn by interior conflicts, the universality of Catholicism finds yet another ground for application. In industrial countries, equality of social condition is being progressively established ; society tomorrow might be a grouping of middle class elements as is beginning to be the case already in the United States. For the moment, social struggles are violent ; class conflicts grow the more virulent in their ideologies and passions, as the reality of class fades and dwindle away. In some countries, after having for long been maintained in an inferior condition, the working world is cemented into a kind of workers' nation like an extraneous body within the nation as a whole. Other categories of people cling desperately to the social prestige that created their distinction, as their economic privileges decrease. So that one sometimes has the impression that the real boundaries between men today are those of class, as much as those of fatherland.

Still threatened by international divisions, Catholicism may also be divided, in our days, by social antagonisms. But in fact, Catholicism transcends human limits ; by a common presence in church, a common participation in faith, in the sacraments, in worship, in works of love, men can be taught social universalism. Now that the workers' movement, one of the most prominent features of our age, is achieving results and assuming responsibilities, Catholicism can recall it to the sense of universality just as it can prepare the other classes and milieux to make sacrifices for social justice.

In a world which, for the first time in history, is tending towards unity, Catholicism provides an ideal and an experience of universality.

V. CONCLUSION

This, therefore, is what our time expects from the Catholic Church and what it has a right to expect from us, in the very name of the Catholicism we profess. For us, it is the time of total and full Catholicism.

We no longer live in a time of compromise and half measures when, as the saying goes, "you can take it or leave it," which generally means that things are left undone. No need rushing to far-off countries to be martyred. Today's executioners come to the door and are knocking at dawn. We are no longer in a time of elegant eclecticism when each one cuts out religion to his own size and fashion. The eyes of the world are full upon us and these millions of staring eyes oblige us to be what we are.

Is it necessary to stress, in this Congress for the lay apostolate, that the Church is often judged by the way She is reflected in her lay members? How many of our contemporaries are in direct contact with the Hierarchy? How many can ever approach a priest closely enough to compare their judgement with his? On the other hand, how many are in daily contact with lay Christians — their relatives, friends, neighbours, fellow workers and fellow citizens? Let us weigh out our responsibilities; they are as great as the longing which we have no right to leave unsatisfied.

Nowhere better than in Rome should we be aware of this fact, in this city where there are traces of every civilization which the excavator's pick has brought to light.

At every important crisis for mankind, history has set the Church a challenge which She has met through the sanctity of her children, priests and laymen, hierarchy and people. The sight of Rome with its sun-gilt cupolas is full of hope. In the terrible crisis of today, mankind waits for the Church, waits for us. Meditation on the past history of Rome enkindles faith for the present and confidence for the future. The Church will not remain deaf to the call of mankind. In serried ranks behind the Holy Father, behind the Bishops, in close union with their priests, religious men and women, conscious of their responsibilities before men and before God, witnesses to the divine absolute, Christians even to the folly of the Cross, Catholics in the most universal meaning of the word, the laity, members of the people of God, each one in the place assigned by his gifts, his tastes and the call of the Holy Spirit, but forming together, as in the community of Jerusalem "one heart and one soul," will bear testimony amid the anxiety of the modern world, to the Truth that makes us free and to the Love which unites us with God.¹

¹ This article will be published in the volumes of the Acts of the Congress during 1958.

The Apostolic Vocation of the Laity

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We are assembled here as members of the Church.

This assembly looks the world in the face, not to dominate, but to save. To save, we must know, and to know, we must love. To love is to give. The Church here is scrutinizing the nature and the measure of her giving.

Throughout these sessions a call has been heard with particular insistence. Together the people of God in their forward march, all the members of the Mystical Body, are gaining a new awareness of their apostolic vocation. In presence of the modern world, at a turning-point of its history, and in face of seemingly insurmountable difficulties, undreamed of possibilities are opening up for the mission of Christianity. More still, the whole world has its gaze fixed upon us : God Himself is watching us ; He is asking us to act with Him, and awaiting our reply.

The terms, *apostolate* and *vocation*, through long use and under the influence of secularizing trends, are in danger of losing their original religious stamp. It is urgent to steep them once again in their own atmosphere or, better still, in their sacred essence. The call, indeed, does not come from the world in distress, but from the Son of God who became Man for its liberation. The apostolate which He places in our hands is the continuation of His work of Redemption.

To understand a *vocation*, we must have the sense of God. The atheism of Christians, as Cardinal Suhard called it, stifles the voice

¹ We thank the author, and the Central Committee of the Second World Congress for the Lay Apostolate, for having given us their kind permission to publish this excellent study on this question in this special number. — See a biographical note in *Lumen Vitae*, 1953, No. 3, p. 467. — Address : Boulevard de Tirlemont, 27, Louvain, BELGIUM (Editor's note).

from above. This voice is not addressed to an abstract, extra-temporal, non-localized man : it is for me, the man of the atomic age, citizen of the whole planet, and it sends me forth for a mission of world-wide dimensions.

Vocation, indeed, as for Abraham in the Bible, means marching-orders. But, the goal to be reached is not the land of Canaan ; we must go throughout the whole world, to bring it back to God. Have we made up our minds to risk this adventure and to enter upon a road which has no earthly outlet ? Vocation is a divine intention, made manifest and accepted, the expression of a loving will, which, without forcing us, offers us the fulfilment of a lofty task. Sluggards and cowards have no vocation. They will never be *apostles* : they refuse to give themselves.

We are not asked to advance alone through the night. On the road which leads back to God, there is Someone who marches ahead : He who was first to be called and first to be sent, the *Apostle* and High-priest of our Faith, Jesus Christ (Heb. 3, 1). Without Him, there is no contact with God for us, sinners. Without Him, there is no real contact with other men, who become our brothers only when we recognize them as sons of the same Father, younger brothers of the First-born. The apostolate is an expression of charity.

Jesus in turn sends forth the *great apostles*, the Twelve, founders and authorized leaders of the Church. Through them, the vocation becomes a vocation in the Church. But it does not stop short at the different ranks of the Hierarchy. Doubtless, authority is not distributed among the ranks of those who are simply the faithful. Nevertheless, they also, because they are "lay people" in the original sense, are sent forth to the mass of human beings, to help transform the mass into a community of the saved. It is not pious metaphor to speak of the *apostolate of the laity*.

The terms, *apostle* and *lay* will not seem so much strangers to one another if we remember that *lay*, as well as *apostle*, is a term which belongs to the Church and a sacred title. The 'laicists' would reject their name in horror if they realized its biblical origin. *Lay* means, indeed, a member of the *Laos*, the people called by God, elect and sanctified, as opposed to the pagan nations which are called *ethné*. The laity, by its very name, proclaims its vocation.

It is not enough to recognize the horizontal extension of this mission : we must be aware also of the dizzy heights of its vertical dimension. By an invisible, and yet tangible thread, it literally comes down from heaven and leads us back to heaven, together, for the final meeting beyond this world.

In the full sense, neither vocation nor apostolate can therefore

be understood apart from the faith. The ' world, ' in the sense used by St. John, will never be capable of grasping its significance, much less of realizing its full scope.

We are speaking to those established in the faith, but who yet have the clear sensation of discovering the faith in this very moment. We are like the Jews at Pentecost. When we hear that this Jesus who was crucified, God has made Him Master and Christ, our consciences are stung, and we say to Peter and the great apostles : Brethren, what must we do ? And they reply : You will receive the gift of the Holy Spirit. This promise is for you and for your children and for *all those who are far away* (Acts 2, 36-39).

Today, we are once again in the first days of the Church. We have become once again the first generation and the apostolic community. We ask, therefore, that our task should be defined, a universal task which goes beyond clergy and religious to take in also the laity. The latter do not remain confined in the outer courts of the Gentiles ; they are no longer foreigners, but Christians in their own right and collaborators.

THE LAYMEN'S ROLE IN THE REALM OF THE SACRED

1. *Participation in Liturgy.*

The lay people also have a *mission in the realm of the sacred*. They enter right into the sanctuary, and the liturgy calls them the *circumstantes* of the great sacrifice, attentive participants whose faith is a support even for the minister of the sacred rite. Of old, the pontiff was alone ; now the barriers are broken down, and our High-Priest is encircled. If today the lay people are awakening to the apostolate, it is because a saintly Pope brought them nearer to the altar. Worship, indeed, is not an activity of Christian living ; it is its very source and nourishment.

It seems that we have come a long way from this direct realization, since we have needed a *liturgical movement* to bring us back ! The benefits of such a movement are inestimable, but we must also clearly understand what it asks of us.

" The sacred liturgy, " Pope Pius XII has said, " constitutes the integral public worship of the Mystical Body of Christ, of the Head and of His members. " A duty for the individual as for the community, this worship will be exterior, and above all interior. Become a reality in the inmost depths of the soul, it will be exterior-

zed again in all the acts of Christian life, which receive in this way a real priestly consecration, without being clericalized.

The summit is the Holy Sacrifice of the Mass, which is Christ's action before being that of the Church. The faithful participate in the Mass, but without priestly powers. The priest alone, acting in the name and person of Christ, performs the great mysteries. Nevertheless, the faithful also offer sacrifice, 'for,' said Pope Innocent III, "what is carried out in a special way through the ministry of the priests, is done in a universal way through the wish of the faithful." Through their baptismal character, sign of their faith, "they are delegated for divine worship: they thus share, according to their state, in the priesthood of Christ Himself." (*Mediator Dei*).

The first condition of their union with Christ, priest and victim, is therefore to *believe* with all their hearts in the efficacy of His immolation and to associate themselves with it by the spirit of sacrifice it awakens in them. Carried along on this current, they also will be offerers, they also will be victims.

They will thus enter, body and soul, into the *ritual celebration*. Often, this will be something deplorably unaccustomed, for individualism has turned us so much in upon ourselves. They make an effort, however, to understand the gestures and words, and their gratitude is unbounded towards the reigning Pope who has brought them once again into the heart of the mystery during the ceremonies of Holy Week and who grants them in many cases a ritual in their mother tongue.

Nor is this all. The liturgy transforms from within the whole *moral life*. The effect of the Eucharist is a communion in love which constitutes, strengthens and nourishes the unity of the Mystical Body. Not only the Sacraments, but the moral virtues also will be Christian in the full sense. Fruit of the theological virtues, as St. Thomas teaches, they also are infused in souls by the Holy Spirit.

Filled with enthusiasm for their apostolic vocation, the laity resolutely refuse a 'lay' morality, in the sense of a morality which neglects or does not rightly understand its own religious foundations. They cannot live on the fragrance of an empty vessel.

In *sacramental life*, the laity at times deputize for the clergy. In case of emergency, any one of the faithful will administer Baptism, whereas admission into the community is rightfully a matter for the Bishop. In concentration camps, as at the time of the Roman persecutions, lay people, as once Tarcisius, have distributed Holy Communion. Such happenings are, however, exceptional. The rule is the following. Without becoming ministers of worship, whenever

they 'receive' a Sacrament, the members must 'act' and renew their personal adherence to the community of the Church. Their acts, as penitent, constitute an integral part of the Sacrament which reconciles them with the Church, and through her with God. In Matrimony, the Christian bride and bridegroom do not only receive Grace, but become for one another, in presence of the Church, authors and instruments of Grace. Does not this imply a function of mutual sanctification and so of apostolate? If sacramental Grace affects the whole Body of the Church, the reception of the various rites cannot be a private act, any more than a Mass celebrated by a priest in isolation and hiding. His is a public act. What then should we say of those who bring their brothers back to the table of the Paschal Communion?

Do not let us think that our apostolate begins at the very moment when we leave our churches. It is rooted in the sanctuary. The community is forged in the glowing hearth of worship.

2. *Missionary Role.*

This community is always in a state of *intensive and extensive growth*. It is essentially apostolic and, which is the same thing, missionary. The only difference between the two terms is a Greek or Latin consonance. A stimulating book has been written about the "Church in a missionary situation." It should be noted that this situation is not an occasional, but a permanent one. There will always be souls to convert and sanctify. And converting worthy people is at times more difficult than saving the infidel.

Alongside specific missionary vocations, and at their origin, there is the missionary obligation of the community as such. The word *mission* can have a threefold connotation. We greet with emotion the heralds of the Gospel who bear the Message afar off and plant the Church in what is virgin soil. This is the mission in the *canonical* sense, for territories depending on the Congregation of Propaganda, where the regular Hierarchy is not yet complete. When Father Godin published his booklet, "France, a Mission Country?" he was not thinking of this juridical application: there have been Bishops in France for a long time. He had in mind the *sociological* situation of those who, although living in the heart of Christendom, were not reached by the Word.

At the origin of these two meanings of the term 'mission,' there is a third, the essential one, which is *theological*. The Church, as a whole, is sent out to the ends of the earth and until the end of

time. Her witness, her preaching, her work of sanctification are unlimited, and imply the use of all her resources and the collaboration of all her members.

The laity cannot simply lay their missionary duty on the shoulders of a few volunteers, even if they are laden with our offerings and honoured with a fervent mention in our prayers. The pagan world looks to all Christians for an authentic witness of the efficacy of Christianity. The disconcerting apathy of a world labelled 'Christian,' could mean sterility for the efforts of the pioneers. In an organic community, team-work is an essential. Clergy, religious and laity must work together for the intensification of their efforts. In the heart of a world which is filled with suspicion, or frankly opposed to the Message, we can nevertheless discern a concealed longing, an appeal and a hope of better things. If the apostle is to become, like St. Paul, *omnia pro omnibus*, all things to all men, he will earnestly endeavour to adapt himself to all categories : the weak and hesitant, the seekers and the disillusioned, the indifferent and the hostile, and even the persecutors.

The members of a society which professes to be universal in its charity, must give proof of genuine and disinterested affection for separated Christians. This will include appreciation of the treasures which have been preserved in spite of all in the fragments which have broken off from the gold-bearing rock. The Instruction issued by the Holy Office on December 20, 1949, points out that, under the inspiration of the Grace of the Holy Spirit, there is a widespread, and ever keener desire to see unity restored among all who believe in Christ Our Lord. Modern migrations have brought about an intermingling of populations, and contacts with members of the Reformed or Orthodox Churches, which formerly were of a purely theoretical character, are multiplied today in daily life. Here also we find an ever more urgent appeal. Too many places remain empty in the Father's house. Should we, who claim to belong to a religion of love, refuse the witness of St. Augustine : Lord, do not tell my brother to *divide* with me the heritage ; tell my brother to *keep* with me the heritage ! (Serm. post Maurinos reperti, Guelf. 32, n. 12 ; Ed. Morin, p. 575).

Not all lay people are invited to cooperate in the same way in this work of diffusion and unification. Some, without in any way sacrificing their lay status, devote to it their whole life and all their resources. They place themselves directly at the service of the Church community, whether on a parochial, diocesan, or even an international level, and without thought for themselves. Do not let us leave them in discouraging isolation, as though they had remain-

ed half way towards the clerical state. Their wholehearted devotion has a power of attraction from which all may benefit and in which all must share.

3. *Religious Teaching.*

If you think that a vocation of this kind remains exceptional, we have to admit that the *teaching of religion*, at all levels, from the kindergarten up to higher studies, involves an impressive number of lay teachers. They are at times more expert, and often better psychologists than our priests, provided they do not let themselves become mere employees, not to use the term 'mercenaries.' There are catechists for children and for adults, whose direct approach, supported by an integral personal fidelity, becomes a wonderfully penetrating instrument. The great masters of pedagogy no longer disdain to adapt their revised methods to the teaching of the catechism. If the child's formation is one of the most delicate of arts, could we not mention in this context Christian artists, masters of sacred art, writers, painters, church decorators, those who educate the religious sense by the striking language of beauty?

On the university level, we need others to transmit the word. It is no longer possible today for any isolated theologian to be initiated thoroughly into all the new branches for the study of human behaviour. Religious sociography, sociology and psychology need specialists, expert in the latest methods of enquiry and analysis, who will study scientifically and through team-work the moral and religious reactions of the various milieux, groups, neighbourhoods, zones and populations. These men of science will not always wear a cassock.

Our professors of ethics will be even less equipped, without the aid of experts, to assimilate the terrific complexity of the medical, legal, social and economic sciences whose progress leaves us gasping. In this immense field, questions of conscience arise which are a source of torment and may not remain without an answer. In this research, the professionals of practical theology admit their inadequacy and beg the laity not only to provide them with materials, but also to help in thinking out solutions. Here above all, a clerical self-sufficiency, and its resultant isolation, would be most harmful. The lay intellectual is not merely authorized to speak: he has the imperious duty to do so.

A service of this kind is not required from everyone. But, there is another function which is genuinely religious and is entrusted

to the mass of believers. In traditionally Christian countries, any orator can challenge his hearers by asking : where did you learn the first rudiments of the faith, make the first awkward gestures of stammering prayer, where did you experience the first emotions given by the " sense of God ? " Not in church, nor at school, but in the family circle. It is from the lips and hearts of Christian parents that children receive the life-giving words. But, to become father or mother is the vocation of the vast majority of mankind. If, as Péguy put it, " Christendom must continue, " parents will have to form sons of the Church and sons of God.

The father of the family, according to St. Augustine, has an 'episcopal' role, for he is author and master of wisdom and life. With deeper emotion, the great Doctor of the Church evokes his mother, who had twice given him birth, and not without tears, once for this earth and once for heaven.

Doubtless, the disintegration of the modern family is often distressing. At times, instead of being educators, parents themselves become agents of distortion. Moreover, in certain new Christian communities, the family, cell of society and of the Church, has still scarcely come into being, and its place is not taken by wider collectivities. The personality has to blossom forth, as it were, unaided. It is of no avail, in a mission country, setting up an indigenous clergy, and even Episcopate : there will still not be any normal Church as long as parents do not transmit the vibrant realities of their Christian faith and life to the coming generation.

Priests, brothers and nuns, who are tempted at times to underestimate the lay state, should not forget that they are the children of lay people. The memory of a saintly mother and of a just and upright father will not fail to move their hearts. The privileged nursery for higher vocations of every kind is still, and always remains, the Christian home, where everything breathes unreserved fidelity to the call of Christ.

Clergy and laity are mutually dependent on one another. In too many regions the number of candidates for seminary or noviciate is lamentably insufficient. There are few or no priestly vocations because there are too few basically Christian families. And there are too few fervent lay people because there are too few priests to sustain them. It is impossible to break the fatal cycle, if the laity do not join with the priests to ensure salvation for all.

II. THE SPECIFIC ROLE OF THE LAITY IN THE TEMPORAL FIELD

If we have stressed the sacred role of the laity, it is not from any tenacious and cunning priesthood, it is in acknowledgement of the purest nobility of the universal Christian vocation. We are well aware that the layman lives "in the world" and we do not regret this fact since it is a situation willed and sanctioned by Providence. This situation does not prevent the layman from exercising the royal priesthood of which St. Peter spoke, and which includes also a prophetic role, since the holy people must proclaim the praises of the Author of its vocation (1 Pt. 2, 5-9). But, we must not try to make everything sacred: we should end by levelling down religion itself.

Temporal values are real: they must be respected if we are to respect their Creator. If the demon declares he is lord of the world, it is usurpation. He did not make the world, he stole it partially and for a time from its legitimate master. Earthly realities have their own consistency, which is autonomous in its own order, even if they are neither final nor supreme. We do not elevate the supernatural if we destroy its natural spring-board. Only an exaggerated pessimism declares that nature is essentially corrupt. It is by labouring in the profane field that the Christian will accomplish the Father's will. The clergy, called to serve and detached from passing things, has no pretension to conquer a province the Master has entrusted to the laity. The latter plays the main role here, and one that is finally exclusive, acting on personal responsibility and with manly decision. Even if a difficult case arises, the layman will be careful not to lay responsibility for his decisions on the Hierarchy, while at the same time preserving intact his religious obedience.

One wonders then whether it is still possible to exercise in the temporal city an apostolate whose origin and physiognomy is from the Church. This would be unthinkable if, between the sacred and the profane, there was an impenetrable barrier. But distinction does not mean separation. There are internal links between the two fields.

If there are objects which lie wholly outside the religious sphere and have no moral consequences, there are others which have a reference of this kind because of their inevitable human implications. The Church is indifferent to processes of technical manufacture. The machine must not, however, reduce the worker to slavery,

nor automation lower man rather than liberating him. These humanizing or dehumanizing effects do not depend on intentions added after the fact : they are inherent in specific situations.

If we think, for instance, of the worker's inalienable dignity, the citizen's basic freedom, the integrity of morals, the normal well-being to be guaranteed by society, and above all the intangible character of the human person : all these values are not indifferent in the eyes of faith, which is for us a rule of life. In themselves, they are of the utmost concern for our relations with God. They guide or misguide our progress towards our ultimate destiny and that of our brothers. To cut them off from these associations, is a failure to recognize their deepest nature. One cannot with impunity break the thread which links and leads them back to their origin.

These basic laws which govern society, whether we like it or not, have repercussions in the depths of human consciences. We cannot withdraw them from the sway of divine law on the pretext that they have nothing to do with worship and do not come within the competence of the clergy. If they constitute the specific field of the laity, it would still be wrong to want to 'laicize' them. Without a play on words, we can contrast a healthy and loyal 'laicity' with a dechristianizing, and finally a dehumanizing *laicism*. The autonomy of the temporal remains intact, but it may not degenerate into amorality or impiety.

In this profane field, we have contact with all our fellow-men, believers or unbelievers. We cannot, St. Paul says, go out of this world, which alone makes it possible for us to live. Do not let us try to escape nor to organize ourselves as though we were an emigrant group. The Christian truly lives "with others" in the heart of society. He will not then refuse to serve, for he is caught up in a current of events and situations which imply for him imperious duties.

Here we have then to do with activities which are, no doubt, profane, but which are also mediately or indirectly religious : the specific field of the layman's commitment in the world. Here above all his role is indispensable and irreplaceable.

1. *Opening the World to the Christian Message.*

The world's self-sufficiency is leading it to its ruin. We know by the descriptions we have been given how impenetrable it is, closed in upon itself, entrenched in its positions and often deaf to any higher appeal. Its ideology, its practical attitudes, its ever more

complex institutions, are for Christianity so many impenetrable bastions. It opposes a massive and total refusal to our approaches.

It is this hermetically sealed world which has to be *opened to the Christian message*. It is in this fortress of pride that a breach must be made to let in life-giving air and light. Is this impossible ? Yes, or it would be if the world's self-sufficiency were real. In reality, it is an illusion, and the world is aware of the fact. Never has it been gorged with riches as it is today, and never has it felt so unsatisfied. Never has it dominated and exploited the energies of nature as in our own day. In the meantime, its unhappiness has become existential and reached cosmic dimensions. Its presumptuous insolence must hide an unavowed distress. Its boasting cannot stifle its inner clamour. Essential questions keep coming to light each time they are declared to be inexistant.

This unconscious or sub-conscious questioning must be brought to the surface, and defined, and admitted, in its true meaning. It is useless to present a reply to someone who has not perceived the question. Who will speak to the world this intelligible and liberating language, if not the layman who shares both its cares and the hopes which, in spite of all, are constantly reborn ?

Liberty, Peace, Fraternity, these are Christian, as well as universally human values. Our age, however paganized, does not remain indifferent to them. Could not this be the way to force attention ? In any case, the safeguard and promotion of these principles amounts to disposing man today to listen with surprised sympathy, and to-morrow perhaps to accept the Gospel message.

The unprecedented technical progress we are witnessing could, if we so wished, become profitable even for our apostolic work. The unification of the planet makes it possible to bear the Christian witness to the ends of the earth. For the first time in the course of centuries means of communication, abolishing distances, enable us to find "our neighbour" in the most distant of suffering mankind. If backward populations at last reach a more human level, they will be freer to listen to the voice of the spirit. But it is for us to let this voice reach them. In the social, economic, political and international fields, the Christian layman has his word to say. He may not keep jealously to himself the facts and the guiding principles which make it possible to reach at least partial and progressive solutions. He must proclaim them, and resolutely accept for himself their total application. Otherwise, his commitment would be mere pretence.

In this field, contact and dialogue can be attempted with non-Catholics, especially with those who still claim to belong to historical

Christianity. Too often, indeed, they will dry up its sources, while enjoying the benefits of civilization it has brought. If they are sincere, there can be frank collaboration, free from suspicion, for the drawing up, by common agreement, of measures which will be useful for all. Alone, withdrawn behind our barricades, we shall not be able to bring about deliverance. Entrenched in our fears, we do not march to the attack. And, in the meantime, we forget what Our Lord said about the lambs sent out in the midst of wolves.

More and more rarely can our faithful succeed in having a peaceful existence in a religiously homogeneous environment. Why should all contact with "the others" inevitably be for our loss and confusion? If the weak are in danger of indifferentism, the strong, who are also the humble, will be able, through a more personal commitment, to force respect and to become spreaders of the truth.

2. *Social Action.*

They will not rush into the fray blindly, nor, above all, without preparation. They are familiar with the wiles of this perverse world. They discern on its brow the mark of sin, unknown perhaps to the bearer of this mark. All the more reason to avoid disdainful condemnations from afar off, and to endeavour rather to cure and to save. Let us be on our guard against the pharisaism which flees from contagion rather than going to the aid of the sick. Bringing a *healthy atmosphere* into 'worldly' situations is one of the very first tasks of a laity aware of its responsibilities.

For millions of human beings, the conditions in which they are forced to live are a constant invitation to moral relaxation and to vice. The promiscuity of many factories, the overcrowding of certain urban areas has a degrading and pernicious effect on the weak. Should we throw stones at them? Or pour pious exhortations down their throats? Either would be an insult. It is of the utmost urgency to draw them out of this infra-human mire. Material objects, Pius XI said, emerge from our workshops embellished and ennobled: the workers degraded and often deadened in mind and body.

If the modern world has lost the sense of sin, it has also lost the sense of its final destiny. It no longer sees any way out of its existence and is on the point of resigning itself to this situation. Fashionable philosophic thought sets about convincing the world that henceforth all hope is absurd. Man is a vain myth. In this way all horizons are blocked and we are doomed to perpetual forced labour

in the pitch darkness of our dungeon. We are prisoners and no longer pilgrims, captives in Egypt but with no exodus, having neither hope nor God in this world (Eph. 2, 12). And so there is nothing left for us but to obliterate the thought of our servitude by the frenzy of provocative passion.

In reality the earth is only habitable for those who look upon it as a place of work which looks out onto heaven. Life must not be organized in such a way as to cut off this outlet or divert this orientation. In view of the scope and complexity of social structures, men of good will must come to an agreement among themselves and form groups capable of guiding or influencing national and supranational institutions.

Such is the justification of a social action which is Catholic in stamp and spirit. Its manifold and well-adapted services, functioning in the field of eminently human values, will bear witness, thanks to the lay people in charge of them, to the unquestionable efficacy of Christianity.

3. Ensuring the Church's Presence in the World.

They will bear witness also, directly or indirectly, to the Church, from which this authentic apostolate takes its inspiration.

It is further necessary, however, that the Church as community should not be refused the indispensable *living-space*. If the Church is shut up in the sanctuary or the sacristy, She will not be able to exercise her mission, and it would be a malicious joke to accuse Her under these circumstances of sterility. The masters of the earthly city must grant Her a just status which will guarantee the fulfilment of her possibilities for good and the influence of her works of education and of social welfare and charity. When unjust laws close Catholic schools, the solemn protests of Bishops will not get them reopened if Catholic citizens neglect their duty in public life.

Only the laity can ensure, in this arena, the defence of religion. But their mission does not stop short here. Their apostolic vocation requires them to ensure for the Church presence-in-the-world which will be no mere empty metaphor. They will never succeed if they fold their arms and leave the world alone to construct and organize itself. Cardinal Suhard stigmatized this unpardonable desertion of which Catholics risk becoming guilty under pretext of spiritual purification. For men of flesh and blood the Spirit will take flesh as did the divine Word. Angelism will not save the inhabitants of this earthly city any more than abject materialism.

Unless we admit that failure should dispense the embittered and the disillusioned from apostolic effort.

Those who preserve a tried courage in face of difficulties will not give up. Thanks to them, as His Holiness Pius XII has pointed out, the Church will be the life-giving principle of human society. All the constituent elements of civilization will be affected by this transforming influence. If God has willed to bring all things back under one head, Christ, heavenly as well as earthly beings (Eph. 1, 10), it is not for us to withdraw our temporal labours from His sway. After their own fashion, they will have to proclaim, in relation to man who has been saved, the glory of their Saviour.

Throughout this talk, we have on several occasions come into contact with the public life of the nation, or more simply with *politics*. The subject is a delicate one. All the more reason for not passing it over in silence before an audience which rightly expects us to take a clear stand on such a matter.

The field of politics is defined as an arena. The prevailing atmosphere is one of bitter and impassioned struggle, and the believer's first reaction will more than once be to recoil.

This instinctive aversion is doubtless understandable, although it is without foundation and almost always harmful. Too often do Catholic statesmen feel abandoned by their co-religionists and desperately alone. If politics is the complex of activities governing the organization of temporal society for the common good, we can understand Pope Pius XI's affirmation : "No field of action is of equal importance, except that of religion itself." (Address of Dec. 18, 1927). It is no exaggeration to speak of political justice, political charity, nor even, provided we respect the necessary distinctions, of a genuine political apostolate.

Juridically organized society exercises a much deeper influence than in former times owing to the interweaving of all human relations. In olden times, it might be enough for the prince to think of the common good of his subjects. Today the responsibility for public affairs is borne to a real extent by every citizen. Realism therefore makes it a duty for the faithful to be actively and constructively present. Sins of omission could finally be our death. It is not enough to raise our voices in accusation against the selfishness and sordid ambition which too often disfigure our institutions. It is urgent to purify and correct them.

This is a field which is specific for the laity, if ever there was one. A common ground, par excellence, with non-believers. If "living with others" is understood as a duty, Catholic universalism will be the last to evade it. We must be careful, however,

not to carry over into the field of contingent affairs the absolute character of our religious principles. There can be no compromise with faith. In civic affairs agreement can be reached with those of other tendencies to ensure a concrete situation which all can accept. In such a case, accusations of cowardice and execrable compromise result from a confusion of different spheres. Politics is the art of the concrete and must necessarily be creative.

The technique of administering public affairs does not come down from heaven like a revelation. It has to be learned with delicate clear-sightedness by the scrupulous observation of facts. To universalize an empirical solution — even in the name of the Church — despite regional diversity or historical differences, would simply be to make a laughing-stock of ourselves. Our religious convictions are untouchable, but Catholic principles are not pennies which need only be dropped into a slot to bring out a political solution. The Conclusions of our First World Congress called upon Christians to ensure an active presence in national and international life, through unchallengeable competence united with Christian wisdom.

These directives are imperative in every instance, even when the State integrally respects the rights of the Church. Alas ! a paradise of this kind is scarcely ever to be found. The duties of Catholics will be all the more urgent in that it will often be necessary to deal with threats against freedom of conscience and the inalienable dignity of the human person. We cannot descend here into details of moral laws or of the study of objects where temporal and spiritual are mixed. To question the legitimacy of the Church's prescriptions in such matters is to abandon society to anti-Christian amorality.

Where necessary, the laity will be a rampart for the Church. Under all circumstances, they will place themselves resolutely at the service of their country and of the human community. This duty rests on sacred foundations.

III. LAYMEN'S APOSTOLIC RESPONSIBILITIES IN THE PURELY TEMPORAL SPHERE

The ' profane ' object we have been studying so far presented certain religious aspects. It was open to the penetration of the spirit. But we come now to the purely temporal, opaque and heavy. Is it not refractory to every attempt at transfiguration ? Our attention is drawn to the most degrading and inhuman forms of work, for

instance the automatic gestures of mass production. The difficulty is even raised of the intellectual effort of university professor, mathematician, physicist or engineer. If he is a Catholic, his methods of research are no different from those of his atheist colleague. The criteria of investigation are the same for both, as also their figures and equations. Here, we are told, we must give up any claim to apostolate if we do not want to descend to the ridiculous.

There would be no answer if the manual or intellectual labourer were a robot, and not a man to whom God has given a personal name and a vocation. Let us remember the upward direction and the vertical dimension of every human act. If we look closely, we shall see it is false to claim that, even in the purely technical field, the atheist's gesture coincides in every respect with that of the believer. There is the soul behind it and the manner : there is forced labour and there is sacrifice. Matter is heavy in both cases : in the first, it is a crushing weight ; in the second, it is raised in offering.

Where the line is drawn, only the person who is acting can give religious and redeeming value to the act. The apostolic spirit can penetrate even here. Here the Christian spirit flows out to the extreme limit of man's field of action.

The labourer in the mine need not leave the pit, nor the scientist his laboratory, to find opportunities for apostolate. He will not disdain, where possible, to enlist in some form of Catholic Action or social action, nor to work, in his spare time, in the ranks of the Legion of Mary. If he is overworked, he may discover within the profession itself a genuine spirituality and therefore a wide scope for Christian influence. This will be for him the only way of not seeing in the apostolate an exceptional leisure-time occupation, intruding into his profane existence, but of integrating it into his concrete daily living. This statement is no mere daydream. The more one reflects, the better one realizes how sound it is and rich in significance.

There is not only the matter, whether noble or lowly, of our activity ; there is also its principle, its ultimate finality and, above all, the spirit animating it from within. It is possible to take on university studies with a rebellious heart, and to labour in the mine with saintly dispositions.

Sanctifying grace is not a precious gift lying useless in a corner of our soul : it is a principle of supernatural productivity. It is personal contact with the Spirit of God, which stirs up new generosity from within. It gives keener inspiration and sterner courage. The unbeliever does not let himself rise to these heights ; he is content with more earthly motives.

At the other extreme, the believer, in human activity, which he endeavours to exercise with loyalty and integrity, is aiming at *a higher end*, one which leaves intact the earthly character of his action, but gives it an other-worldly destination. The unbeliever does not raise his eyes or his hopes so high. His horizons are blocked. To him, eternal happiness in God is a myth which he declares to be a source of sterilization. For us, God's glory proves an urge to unreserved and total self-devotion.

To refuse grace is to refuse also its Author. It is God Who stirs us both to the will and the deed (Phil. 2, 13). Only the Spirit, soul of our soul, guarantees us the *inward and lasting vigour* which transfigures our human action from within. Christ does not only work in us when we are praying : through every one of our actions passes the redeeming current of His sacrifice. Supernatural fecundity is no external reward added to our works ; it acts from within, infusing into our efforts a transcendent virtue.

In this way our poor human labours acquire a meritorious and truly apostolic efficacy. They enter into the sphere of our vocation and our mission. Thanks to the Communion of Saints, their saving influence passes through all the articulations of the Mystical Body to every one of its members.

We are not speaking here of a pious intention plastered over our profane enterprises to gild their natural wretchedness. Transformed from within, they receive a consecration which makes them spiritually creative.

In the hands of the Holy Spirit, our human values are not violated, but elevated. They are protected by better guarantees of serious treatment and of respect. With materials of poor quality, you cannot build an earthly city worthy of the children of God, and you need fine steel to forge the weapons of the apostolate.

Guided by the light of Christ and of His Church, the layman discovers apostolic potentialities and responsibilities even in an excessively technified existence and in the humblest occupations of his daily work. We must not obliterate the missionary outlook of a cloistered nun, nor the apostolic aspirations of a poor man's wife harassed with household cares. St. Theresa of Lisieux teaches us a very different theology. St. Peter remarked that a Christian wife, without any argument, can bring her husband to belief in the Word (I Pt. 3, 1).

Meanwhile, there are others who have an obligation to speak, if they are not to bury the witness which they must bear in the light, under pain of committing what the old scholastics condemned as a sin of taciturnity, echoing in this Our Lord's verdict for those who are ashamed to confess Him (Luke 9, 26).

IV. ORGANIZED APOSTOLATE

At a time when organization and technical progress reign supreme, it would be madness to refuse the apostolate the use of the great means of diffusion and the tremendous strength that comes from corporate action. Why should man be treated, in religion, as an isolated individual, when, in every other sphere, he cannot develop except in society? Even though intelligently equipped and given due training and formation, our Catholic organizations will still be poverty's arms in face of the goal to be achieved and the resistance to be overcome.

The penetrating force of spontaneous initiative may not lead us to underestimate the usefulness, and even the necessity of organizations which will attract the mass of those who are hungering for the things of the spirit, not in order to regiment them by playing on their simplicity, but to bring them to the royal freedom of the children of God. Organized apostolate does not mean proselytism.

Time is lacking to draw up a complete list, even in most elementary fashion, of all the types of activity and institution created by the Catholic apostolate. This would be a many-coloured fan, all its parts meeting in one same base.

Alongside Catholic Action, which bears the official stamp, groups for direct or indirect apostolate enjoy approval and encouragement from ecclesiastical authorities. In particular, the Church looks upon the infinite variety of charitable services as an integral part of her mission and the apanage of the twenty centuries of her history. Spiritual and corporal works of mercy are amazingly parallel with the Church's teaching mission: they constitute doctrine in action.

Alongside charitable assistance, the social activity of Catholics will give proof of the realism of their individual and collective morality. From a social standpoint the under-developed regions cover almost the whole surface of the globe. Only the perseverance of genuine apostles will tackle the perpetually recurring task of structural reform.

Finally, there are associations of Catholics for culture, science, art and even entertainment. What should have preference? This question raises a false problem. No option is obligatory for charity, which, like little Thérèse, chooses everything. In the Father's house there are many dwellings, and Grace, like God's wisdom, is manifold in form. Rivalries and debate over respective priorities and merits

are therefore without foundation. All apostles are sent forth by the same Lord.

All are under the protection of the same Mother whom the Church hails as *Queen of Apostles*. She enjoyed no hierarchical power ; she is content with the dignity of her divine and universal maternity. Patroness of the Laity, she is at the same time Queen of the Clergy, embracing all her Son's disciples in one same love. Clergy, religious or simple members of the faithful find in her the perfect prototype of all apostolate. Like her, they will correspond with their vocation by personal commitment and, in total abandonment, by a yes ! which will be humble, enthusiastic and wonderful in its redeeming power.

May the Queen of Apostles graciously bless this new beginning for the lay apostolate.¹

¹ This article will be published in the volumes of the Acts of the Congress during 1958.

Growth of the Christian Life in the Layman Today

by His Excellency Mgr. Manuel LARRAIN
Bishop of Talca (Chile) ¹

“ The Christian Church is always new, because the Spirit which animates it is always new. ” This thought of Bossuet serves as an introduction and reveals the inner meaning of the theme which has been given us. In these words, we hear God’s redemptive plan through history. They put us in touch with the double movement of the world which seeks its final integration and of the Church which strives to “ the completed growth of Christ... building itself up through charity. ” ²

They bring us face to face with the theme which I must develop “ growth of the Christian life in the layman today ” and speak to us of the new type of Christian which the present world and the apostolic needs of the Church require. Finally, they tell us that God always has an answer to the troubles of the time, that this answer is the Church which forms new types of men for the needs of each age.

¹ We would like to express our deep appreciation to the author, and to the Central Committee of the Second World Congress for the Lay Apostolate, for having given us their kind permission to reproduce the following orientations.—His Lordship Mgr LARRAIN ERRÁZURIZ was born in Santiago in 1900. He was a student of the St. Ignatius College and of the Faculty of Law of Chili University. He studied for the priesthood at the Gregorian University at Rome and was ordained on the 16 April 1927. Consecrated bishop co-adjutor of the diocese of Talca on the 17 August 1938 he succeeded to the see on the 21 January 1939. He is assessor general of Chilean Catholic Action, delegate of Chilean dioceses to CELAM and vice-president of this organization. Among his publications are: *Acción Católica y realidades modernas*. Edit. Pacífico, Santiago; *Redención Proletaria*, ibid.; *Apostol de Jesucristo*, San José, Santiago; *Hacia una espiritualidad del laicado*, Edic. Paulinae, Santiago. — Address: Obispado, Talca, CHILE (Editor’s note).

² *Eph.*, IV, 13, 16.

I. THE CHRISTIAN'S TWO-FOLD DUTY : TEMPORAL AND SPIRITUAL

1. *The Problem.*

Today's theme can therefore be summed up as follows : what are the elements of the spirituality of laymen who play their part in the temporal realities of the modern world ?

The enunciation of the problem forces us to point out first of all, the *realities* of the two-fold task, temporal and eternal, which falls to the Christian. There are two divine sayings which are fundamental :

The first was pronounced at the dawn of the world : " Increase and multiply and fill the earth and subdue it. " ¹

The second, at the dawn of the Christian era : " You therefore must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you. " ²

Both sayings have an imperative note of command the force of an inescapable duty which must be accomplished.

The first is that of the seventh day of the Creation, of the yet unclosed day of history, the day on which God creates man in his image and likeness, makes him lord and master of all creation, gives him the divine gift of fertility and calls him to finish the work begun.

The second is the word which inaugurates the apostolic mission, with which the Kingdom of God begins to make its way across the turbulent waters of history.

The first word entrusts man with a creative mission ; the second entrusts the Christian with a redemptive mission.

From the first divine word is born man's basic vocation ; to return to God and thus complete the cycle of Creation.

From the second divine word, is born the great mystery entrusted to the Church : that of raising creation to the divine level ; and the supernatural vocation of the Christian to cooperate in the mystery of salvation by uniting humanity in Christ to lead it to God.

The union of the two is the reality which serves as a basis for the spirituality of laymen : to build a world and to sanctify it.

¹ Gen., I, 28, 29.

² Matth., XXVIII, 18, 20.

These two great commands which bind the Christian to the two-fold task of Creation and Redemption are what constitute, according to Bossuet, " the terrible aspect of history. "

2. Contemporary Reality.

What interests us here is not so much the problem of the double task of the Christian but the form this duty takes today, since it is in history that this two-fold growth of the world and of the Church takes place.

It is likewise against this double background of world and Church that the Christian of every era forms and defines his peculiar characteristics.

His spiritual life should reflect simultaneously the anxieties, troubles and hopes of the Church and of the world in the moment in which God has providentially brought him into the world.

What are these anxieties, troubles and hopes of our time ? Let us glance quickly at the world and the Church. If we look at the world today, we see that a new era in the history of man has come in with the century. The world is going through a dizzy evolution. Scientific discoveries undreamt of before bring enormous technical progress. This in turn causes industrialisation to an extraordinary degree. The union of these two factors, science and technical skill, make for the material unification of the world.

These deep structural changes effect the conditions of life, the culture and mentality of the modern man. If on the other hand, we look at the Church, we see that the material unity towards which the world is marching, raises the problem of its spiritual unification. This was the anguished and prophetic question which Cardinal Suhard asked : " Who will bring about the spiritual unity of the world ? "

The demographic, technical and social growth of the world is a warning to Christians that the Church must grow at the same rhythm of culture and history, and that it is not only geographical continents but human worlds which they must evangelize.

If we study the internal dynamism of the Church, we see, as Professor Zeegers acutely observed, " a third era of missionary expansion is opening out for the Church of Christ. "

3. What is Required of the Christian Today.

If we have a clear vision of the Church today in the world today, we can deduce the fundamental characteristics of the Christian

which our times need. For a world which is growing to adulthood, we have to build up an adult Christianity. Not a Christianity of tradition or routine but of adoption. Not a mass-minded Christianity but a Christianity of free and conscious choice. True Christians who, by the strength of their faith, the intensity of their spiritual lives and their profound understanding of supernatural truths, will be capable of accomplishing their mission in the world today.

Christians who have reached adulthood, who have a clear vision of the Church and of the true dimensions of its Christianity. Christians who are capable of understanding how, in the course of history, God ushers in a new stage in His eternal plan for the transformation of the world in Jesus Christ. Christians who are bearers of a genuine Christianity in all its dimensions — in its justice, mercy and charity. Christians whose souls live with the times through which the world and the Church are passing, who feel the imperious necessity of carrying out their redemptive mission. A new type of Christian for a new world. "In the midst of the storms of winter, says Charles Moeller, we glimpse a spring of nature and a spring of Grace. From the great drama of the world today will emerge a double 'epiphany,' that of man, stronger and surer of himself in all the fields which the Lord has entrusted to him, but also laid bare, nearer to that human nakedness which the people of Israel knew on leaving the captivity of Babylon, which opened their hearts to the preaching of the prophet. The second 'epiphany' is that of a religion at once richer and simpler, grafted on to that "God, young as well as eternal, who has so loved this world that he did not hesitate to give His Son to save it."¹

4. *Spiritual Life of the Layman Today.*

We can see new ways of achieving sanctity in the world and the type of spirituality suited to the modern layman. The dynamism of the divine power which moves the Church is evident in the development of the Christian life in the layman today. Little by little, the layman is becoming more aware of his mission in the Church and in the world. In the Church, he realizes that he belongs to the people of God, and he understands the apostolic responsibilities which flow from this fact. In the world, he feels the need to sanctify it by sanctifying himself.

Through the world and the Church, he knows that Christ is

¹ Ch. MOELLER, *Mentalité moderne et évangélisation*, p. 292 (Brussels, Lumen Vitae Press).

present in history, and in world events, he reads the saving designs of God for our times.

In this way, the ordinary man discovers his apostolic vocation and tries to develop his personality in the plenitude of his condition as a baptized person. From these realities, the modern layman finds the basic elements to define his own spiritual physiognomy.

These realities which are the starting point of his spiritual growth can be reduced to three: the conviction that he belongs to the Church which is not a juridical reality but a living body; the conviction that he belongs to a growing, dynamic community, to the people of God who advance together; and finally the conviction that he belongs to the modern world, in which he lives, and in whose activities and problems he is engaged.

5. *Sense of the Church.*

The first reality which is basic to spiritual life is a deeper and more acute sense of the Church. Guardini writes: "An event of incalculable importance has taken place and something like a joyous fanfare rings through the good news; the Church has awakened in our souls." Only the future history of the Church will reveal in complete perspective, all the extent and transcendence of the incomparable pontifical documents of these last years. Only the future History will show how the encyclical "Humani Generis" leads us to the source of divine revelation; how "Mystici Corporis" leads to a Christ-Church centred movement; "Mediator Dei" to the liturgy; "Divino Afflante" to the Bible, and the restoration of the Easter vigil to the pascal meaning of Christianity; how all lead the Christian to feel with the Church, to feel he is the Church. The dogma of the Mystical Body of Christ, once more in full focus, reveals to the layman the infinite perspectives of the kingdom of God for whose coming he works.

In this sense of the Church which is the basis of his spiritual life, the layman begins to grasp and to live his participation in the triple power of the priesthood, which is both royal and prophetic. He knows perfectly well that if the priest alone consecrates the Body of Christ, he himself, by reason of the royal priesthood which is his by baptism, can offer sacrifices to God, take part in the "Eucharist" — the great Action — live the profound mystery of the liturgical community and give to all his human activity the deeper meaning of a redemptive offering."¹

¹ *Rom.*, XII, 1 ss.

His sense of the Church tells him that if he cannot share the juridical power which Christ gave to the Hierarchy, he does however share in the kingdom of Christ by his positive adherence to the directives of the Hierarchy, in his filial dialogue with the bishops and the information which he loyally gives them.¹ This same sense of the Church makes him aware of the fact that while only the Hierarchy can transmit the message of Christ, faithfully and authoritatively, yet the witness of his word and conduct means that the Christian message can penetrate so many milieux which are closed to the priest. According to Pope Pius XII "the faithful and specially the laity are in the forefront of the life of the Church."²

This vision of the Church means that the Christian today gives his sacramental life all the importance it deserves, both from the point of view of his personal sanctification and the social aspect of the sacraments.

He sees the Church as the social manifestation of Christ, "as the permanent incarnation of the Son of God"³ and he sees in the sacraments "the work of Christ the sanctifier who lives in the Church."⁴

In so far as the modern layman is aware of the meaning of the Church, so far does he possess a clearer, deeper sacramental vision. Not only does he approach the sacraments, but the theology of the sacraments becomes the inner *mystique* of his spirituality. He realizes that they express the nature of the Church, that social and visible body which is at the same time an invisible community in Christ, and that through the sacraments, the faithful become one and form the Body of Christ. The community aspect of the sacramental life is undoubtedly one of the major developments in the spiritual life which gives the Christian today an insight both temporal and eternal into the Christian community.

6. *Apostolic Sense.*

As well as the conviction that he is in the Church, the layman today lives another reality ; he is conscious of belonging to a Church which is growing all the time, to a dynamic community, to a body which develops, to the people of God which is marching towards its definitive goal.

¹ RAHNER, *La opinion publica en la Iglesia.*

² Allocution : Consistory, February '46.

³ MÖHLER, *La Symbolique.*

⁴ MERSCH, *La théologie du Corps Mystique.*

He does not find the Church static and immobile, but an ever-flowing redemption, the expression of Christ's burning desire to save humanity.

The layman has the feeling of belonging to the Church and to the world. By belonging to the Church, he comes face to face with the apostolic work still unfinished in its cosmic manifestation. By belonging to the world, he comes face to face with its deep structural changes. This confrontation of two realities makes him acutely aware of the apostolic meaning of his existence. We must face this world in a missionary spirit. An attitude of pastoral preservation will not save it. We have to bring this growing Church to its plenitude. Hence his conception of the Christian life as a mission to bring the world to Christ.

He considers the Church to be the historic expression of the redemptive movement of God for humanity. He conceives of it, he feels it as a mission ; he lives it as a missionary. Thanks to this missionary vision, the layman understands that the four marks of the Church : One, Holy, Catholic and Apostolic, not only describe and prove its veracity, but also define its inner dynamism. The Christian knows that he belongs to a community which, under the guidance of the Holy Spirit, at once unifies and sanctifies, gathering men together in the community of the sons of God. He knows that he belongs to a society which by reason of its catholicity, tries to spread through the geographic and human dimensions of the world, and by reason of its apostolic character, it must work unceasingly to bring the universal salvation of Christ to men.

Filled with this light, the modern layman regards the apostolate as the vital movement of the Church and as the logical consequence of his membership of It. Christ entered history. Christ is part of history. The mission of the Church is to spread his kingdom. The apostolate carries in itself a force which will not cease until the divine message has been brought to every creature. Evangelization is the great task which, in different forms and degrees, falls to the whole Church.

From this concept flows the idea of his apostolic responsibility. Baptism and Confirmation make him member of a living body, soldier of an advancing army ; they give him an apostolic vocation and if he does not respond to it, he will be unfaithful to the mission which Christ has given him as member of His Church.

Hence, the layman today is fully aware of the fact that the apostolate is not something tacked on to the Christian life ; it is the only real Christian life lived in all its dimensions.

The Gospel comparisons "salt of the earth," "leaven in the mass," "light on the mountain" guide his life in the infinite perspective of the redemptive task which falls to every Christian.

7. *Citizen of the World.*

This apostolic spirit must work through the temporal world to which the layman belongs by the designs of providence.

His spirituality will not flower by withdrawing from the world, only by remaining in the midst of it. Nothing is more opposed to the spirit of the gospels than the *ghetto* or *clan* mentality.

Membership of the Church does not prevent the layman from retaining and fulfilling his family, professional and civic duties; they are the providential fields in which God has placed him for his sanctification.

As a synthesis of his spirituality, he adopts Christ's prayer to the Father: "I am not asking that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil."¹ He knows he is a member of the Mystical Body of Christ which is incarnate in human realities, and to live his Christian vocation to the full, he lives his vocation of man in its totality.

Everyday life with its joys and sorrows, its work and duties, its monotony and its unforeseen events, is the source from which the Christian draws the material for his own perfection. The vision of the spiritual value of the temporal opens up slowly but surely before his eyes.

Greater contact with the Sacred Scriptures shows him how history converges on the coming of the Kingdom of Christ. Profane history is a preparation for the establishment of this kingdom. He sees Creation both as the expression of divine omnipotence and of the love of God which associates man with the work of its perfection. By one of those admirable paradoxes which are often evident in God's work, he finds that the seventh day of the Creation marks both the day of rest from the creative work of God, and the divine call to man to perfect it.

In this way, he seizes the meaning of God's command to man after Creation: "increase and multiply and fill the earth and subdue it".²

The spread of culture, the multiplication of the species, the development of world structures, man's lordship over matter. Man,

¹ *John*, XVII.

² *Gen.*, I, 28, 29.

centre of the cosmos to bring it to God. Creatures, the path along which man discovers and reaches "divine power, high wisdom and primeval love."¹

This explains a characteristic of the Christian today: his social sensibility. He considers the social doctrine of the Church not as a rigid code of juridical relations, but as the practical expression of the brotherly relations which unite us to all fellowmen, a code which forms part of the spiritual life of the Christian. This explains why any aspect of the temporal life which effects the conditions of life of other men, has religious and moral repercussions in so far as it facilitates or hinders the growth of the Christian life in a given environment. Jean Giono has expressed the beautiful thought that the Christian today can only find true joy in the happiness of his fellow men: "Ai-je trouvé la joie? Non... j'ai trouvé ma joie. Et c'est terriblement autre chose. Quand la misère m'assiège, je ne peux pas m'apaiser sous des murmures de génie. Ma joie ne demeurerà que si elle est la joie de tous. Je ne veux traverser les batailles une rose à la main." (*Les vraies richesses*, Jean Giono).

"I have found joy. No... I have found my joy. And that is something terribly different. When anguish overwhelms me, I cannot seek refuge in flights of genius. My joy will remain only if it is everyone's joy. I do not wish to stride across battles with a rose in my hand."

The basic and indispensable formation for the apostolate must be grounded on this attitude towards the profane, teaching every man to seize the divine in the temporal and to achieve sanctity through his earthly vocation. The great task of the hour is the spiritual penetration of the temporal, the reintegration of all profane values in an overall Christlike vision of life and the world.

The layman must therefore understand that profane values are necessary to the religious life, and that it is not by throwing the cloak of religion over a perverted natural activity that this activity will be christianized. The love of God has priority over the love of man; yet, the first sign of the love of God is love of one's neighbour: "leave thy gift lying there before the altar, and go home; be reconciled with thy brother first."²

His attitude towards the temporal characterizes the spirituality of the layman today, a spirituality which must live fully incarnated in the world, making harmony of the tension which often occurs between religion and life, making him realize that he achieves the

¹ DANTE, *Inferno*, Canto III.

² *Math.*, V, 23.

plenitude of his Christian life not in spite of the world, but precisely because of it.

The important thing is not to withdraw from the world but to live one's temporal tasks in a fully Christian manner. The Epistle to Diognetus says : " Christians do not differ from other men either by the country in which they live or by their tongue... nor do they lead a life which sets them apart... and yet by *their attitude*, they reveal the admirable constitution of their own community... What the soul is to the body, that is what Christians are to the world. " A description which is echoed in St. Cyprian's phrase : " We do not say many things, we live them. "

Incarnate in the world, but belonging to the ' *laos*, ' the people of God, the layman contemplates earthly realities with the same redemptive look as Christ. As Mouroux says : " The temporal is a wounded reality which must be loved with a redemptive love. We are not only permitted, we are commanded to love God's creatures, and man's efforts and joys; we must do so to grow like Christ and to do our duty. The Christian loves the temporal because it helps him to God. The Christian is not a coward who fears death, nor a weakling who does not dare to face the fight, nor is he vanquished. He is a clear-headed and determined man who knows that everything must be purified, nature, work, love, man himself, and that Christ is capable of purifying it all. " ¹

In this way, the layman discovers his full vocation : to be in the world in order to give it the life of Christ which it needs ; with all men of goodwill to build a human, just and brotherly world, and with the Church, to christianize it ; to cooperate in God's sublime plan of restoring Christ to creation through grace and the power of the redemption.

II. PRINCIPAL CHARACTERISTICS OF THE SPIRITUALITY OF THE LAYMAN TODAY

The realities which are basic to the spiritual life of the layman are also those which define and mark its characteristics.

Since the first reality of the life of the layman is to belong to the Church, his spirituality will be rooted in the community, in the Liturgy and the Bible. Since the second reality of the life of the layman is to belong to a growing Church, his spirituality must

¹ J. MOUROUX, *Le sens chrétien de l'homme*.

be missionary. Since the third reality is to remain in the world and become incarnate in the temporal, the layman's spirituality will be characterized by a *mystique* of the duty of one's state as the expression of God's vocation for him. Community-minded, liturgical and biblical, missionary and incarnate, these are the principal characteristics which we shall try to outline.

1. *Sense of the Community.*

The rediscovery of the social and community character of salvation marks one of the great stages in the life of the Church and in its effect on the world.

The first characteristic of the militant today is to live the mystery of the Christian community intensely. His sense of the Church makes him aware of its true physiognomy: a universal assembly, "a perfect community through time and space of all those who follow Christ."¹

Having learnt the hard way, the modern man feels the heart-rending need for a community and he finds it in the Church. "The individual moulded by liberalism and the renaissance had spent his time; modern man saw that the human personality had need of an objective institution if it were to reach maturity; he aspired to the collective. He sought it in socialism. A mistaken path. Socialism was nothing but an aggregate of atoms, a numerical notion of effects; a frame. The vital principle was lacking. What it needed was a living collectivity, that is, the Church. The Church both a collective society and a living body distributing its blood to all its members."²

The sense of the community has taught men to know themselves in the light of Christ and to learn how the community of life and the community of religion support one another and overlap. The workshop, the street, the office give an understanding of natural communities which prepare for the community whose members are united in faith and grace.

The sense of the community means that the militant feels and lives the deep bonds which link him to all those whom God has placed in his life by providential design. Human solidarity in the common work to be done, in the economic problems to be faced, in the earthly city which must be built, becomes a powerful force which

¹ DE LUBAC, *Méditations sur l'Église*.

² Dom Hildefonse HERWEGEN, O. S. B.

drives the layman to give himself more and more to the services of his fellowmen. The school, the factory, the office, the district, become so many fields of common responsibility for the militant.

This feeling of the human community is ennobled and raised to the supernatural in the deep movement of the Christian community. Community in Christ, in his word, in his grace. Community which is born of the same sacrifice which is offered up, of the same bread which is eaten, of the same earthly city which is being built and of the same heavenly Jerusalem towards which we are moving.

So in the modern world, while the abuse of technical skill tends to destroy man's personality and to turn him into a machine or an automat, a genuine community spirit makes him appreciate the value of his human dignity and the full Christian meaning of fraternity.

Agape, mystery of brotherly love in the ecclesial community, is acquiring in our 20th century, although under different forms, the same community spirit and meaning as in the first centuries of the Church ¹.

2. *Liturgical Sense.*

This community spirit is most perfectly expressed in the Mass : " Assembly of the people of God, " where the Christian community unites to relive the mystery of Christ who teaches and redeems, where the family of God shares the same body (*concorporales*) by eating the Christian banquet of the Body of Christ at the same table ; where the community makes a fresh start on its journey to the eternal city ; where the redemptive plan is a reality ; the reunion of the people of God in definitive and eternal alliance in His Church.

The liturgical spirit is another characteristic of the militant today. Just as he is aware of the meaning of the Church, so he grasps the meaning of its official prayer. Just as he has an understanding of the community, so he has an understanding of collective prayer. In the liturgical assembly, he feels and lives the dogma of the Church. There the community spirit is vocalized. And in turn, the community forms this spirit, since the community of prayer leads to the community of action.

Through this liturgical sense, the modern Christian has rediscovered the meaning of the ecclesial community as the mystery of

¹ TERTULLIAN, *Apol.*, chap. 36.

salvation, as the progressive movement of the people of God which requires from all its members not only passive and individual acceptance, but a constant community effort.

3. *Biblical Sense.*

The layman today considers the biblical and especially the evangelical and pauline basis of his spirituality to be of special importance. The great liturgical reforms carried out from the time of Saint Pius X and more particularly during the pontificate of His Holiness Pius XII show with clarity and precision the path which the Holy Spirit wishes us to take. The "return to the sources" (revertimini ad fontes) which Saint Pius X urged with such insistence means closer and closer union with the Eucharist and the world of God which feed the Christian life. This explains, and why not say so, the outspoken demands of the layman in the matter of preaching. He wants it to be centred in God; he wants the priest to speak to him of God and of what God wants from him. He wants it to be Christian, that, as His Holiness said (14-IX-1956), Christ may be the centre of the sermon. That Christ may be tangible without ceasing to be supernatural, like the voice of the prophets of Israel who were men bound to the reality of their people, but above all, heralds of the divine transcendence.

4. *The Missionary Spirit.*

The spirituality of the layman makes him conceive of his life as a mission in the world — to bring the world to Christ.

His condition as a living member of the Church and the peremptory commands of the Hierarchy give him the sense of his missionary vocation. In it, he discovers the vast missionary dimensions of the modern world, that is, he understands the double apostolic task which is entrusted to him, to bring temporal realities (of which the layman is the depositary par excellence) to the life of the Church and to bring the light of the Gospel of Christ to the structures of the modern world. His very contact with non-Christian ideological tendencies makes him heed the anguish of the world and its burning desire for redemption. In this "common travail of all nature" of which the Apostle speaks, the layman feels the desire of creation "to be set free from the tyranny of corruption to share in the glorious freedom of God's sons."¹

¹ *Rom.*, VIII.

The layman becomes the indispensable missionary who establishes continuous contact between the world and the Church, the temporal and the eternal, the creative and redemptive work.

5. *Sanctity and the Duty of one's State in Life.*

A sacred notion of life viewed as a God-given vocation is the fundamental characteristic of the spirituality of the layman of our time. He feels that God is calling him to sanctity. He knows that baptism has placed the active seed and the call to perfection in his soul. But he knows that the holiness to which God calls him is not that of the religious and the more or less imperfect copy of different roads to sanctity. His is the layman's vocation. He has to achieve sanctity as a layman and it is precisely his fidelity to this duty of state that gives the required unity to his life. He therefore considers his profane life as material necessary to his religious life, and this also makes him see that his spiritual life does not consist of a combination of pious practices in juxtaposition to his profane activities ; rather is it this same profane life which prayer raises up, which the liturgy offers, which the sacraments transform in a divine and supernatural manner.

Fidelity to the duty of state as the divine vocation, gives him the key to his spirituality and the *mystique* of his action, because he knows that he is here because God wishes him to be here to accomplish the redemptive task to which God calls him in the world today.

Two imperatives spring from this vocation : to be present in the human and apostolic tasks which fall to him, and in this presence, to bear witness to the fact that all life flows from God and that all of it, without reserve, must be lived for God. Presence everywhere, but presence freed from everything which is not truth and justice. Presence which should be a genuine spiritual testimony in which the vitally Christian triumphs over the apparent or superficially Christian. Spirituality which knows that in the long run it bears witness to sanctity, the highest conviction which the world needs.

6. *Attitude towards the World.*

This position dictates his attitude towards the world. It is not a strange or a hostile world. He meditates and adopts the world of Christ : " When God sent his Son into the world, it was not to reject the world, but so that the world might find salvation through

him. "¹ He can discern its values, its anxieties and hopes, its unsatisfied longing for justice, its search, sometimes inconsistent, for transcendental and eternal values. He can also understand its errors and how the good samaritan bends pityingly to heal its wounds. " What man, above all, what Christian will not heed the cry which springs from the very heart of humanity, and which demands more justice and charity in a world created by a just God" (Pius XII).

7. *Towards a Lay Spirituality.*

Life as a God-given vocation ; the duty of state as the road to God ; the unification of this two-fold profane and missionary task in that divine vocation ; personal role of each one in the development of the world and of the Church ; these are the guiding lines for the spirituality of the layman in the world today.

In the world, without belonging to the world. In the midst of temporal tasks but "² free of all save Jesus. ²" Man earthbound but athirst for heaven. Life lived in a Christian manner. The spirit of the Gospels marking out the new life for the Christian. " The renewal of the Spirit " of which the epistles to the Ephesians speak. In other words, sanctity in the world. Sanctity, was it not the anguished longing of that " seeker after the absolute, " Leon Bloy ? " The only true sadness in this world is not to be a saint. "

Christians who seek strength and light in prayer to accomplish their task. Contemplatives in action. Those who in the turmoil of the world can find interior silence to listen to the ineffable word. Those who find solitude, not by abandoning the world, but by finding God in it. Those who, faithful to the teaching of the Gospel, find Christ in his brethren and serve him preferably in the lowly and abandoned ones of this earth. In a word, those who live the Church's petition in the Easter Liturgy :

" Ut inter mundanas varietates, ibi nostra fixa sint corda, ubi vera sunt gaudia. "

So that through the things of this world, our hearts may be fixed there where there is true joy. ³

¹ *John*, III, 17.

² MARITAIN.

³ This article will be published in the volumes of the Acts of the Congress during 1958.

The Catechetical Apostolate of Lay Teachers

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In the United States in particular, more than in any other country of the world, through the Confraternity of Christian Doctrine, unsalaried lay teachers take a special and most important part in the Church's teaching work.

The CCD apostolate in the United States takes many forms in general, to collaborate with the hierarchy in promoting religious formation, both doctrinal and spiritual, which begins in early infancy and continues all through life. The Parent-Educator Program shows parents how fully to exercise the most important and indispensable general form of the lay catechetical apostolate, the religious teaching and formation of their own children. Within the framework of the diocesan catechetical office, CCD members cooperate in courses for the religious formation of children and of young people, and in activities for the religious education of adults (programs during the school year, Vacation Schools, Discussion Clubs). The CCD also implements Lay Training Courses on all levels for study of the content of the Christian message, of catechetic methods, and of psychology and sociology in relation to the catechetical apostolate. And, finally, the CCD Apostolate of Good Will strives to develop in all Catholics increased love and understanding of their non-Catholic neighbors, to promote truly tactful and enlightened zeal for their conversion.

The Confraternity of Christian Doctrine is primarily a parish society. But it is the special work of the Diocesan Office of the CCD

¹ See the biographical note in **LUMEN VITAE**, X (1955), p. 243. — Address: Institute for Mission Apologetics, P. O. Box 1815, Manila, Philippines (Editor's note).

to train, supervise and guide catechists. This Office draws up the programs for the training of teachers, lays down the conditions for the reception of applicants and the training qualifications for their official appointment as CCD teachers. This Office also has the right and the responsibility to supervise the training of teachers and their actual teaching. The syllabus and textbooks, the method and content of all Confraternity classes in the diocese are to be determined by this Office. The Diocesan director again, is to provide all the help needed by teachers in the course of their work and to offer them opportunities for further spiritual and professional guidance. The function of the National Center of the CCD is of an advisory nature, but it has a vital role in the whole organization. Its chief functions are mainly 1) to provide the best available training for CCD Leaders ; 2) to inform the Diocesan Offices of the progress of the various forms of the CCD apostolate in the United States and in other countries ; 3) to prepare and make available teacher-training manuals and all the other material needed in the various forms of the CCD apostolate.

Such a summary description of the work and the organization of the CCD cannot give any idea of the abundance of catechetical material on various levels published under its auspices, of its detailed program for the selection, training and authorization of lay teachers, or of the number of children, young people and adults actually reached. Suffice it to say in particular that, without the cooperation of CCD lay teachers, the problem of giving an adequate religious formation to the millions of Catholic children attending public schools would be completely unsolvable, as would that of the continuing religious formation of minimally instructed adult Catholics.

The CCD itself is well aware of the many and difficult problems attending all the phases of its many-sided apostolate, and is continually studying them and finding new and improved solutions. But it might be useful to point out the special value of the lay catechist, his special needs and difficulties, and also some special aspects of the training and the help that he needs. By so doing, we may, perhaps, suggest to our priest and religious readers some further means of interesting zealous members of the laity in this official lay catechetical apostolate, and of inspiring and assisting those already engaged in it.

I. THE SPECIAL VALUE OF THE CATECHETICAL APOSTOLATE OF THE LAITY

In their daily life in the world, lay catechists personally experience the irreplaceable value of religion for such a life. From their own experience, they know how religion could and should penetrate, transform and ennable the 'ordinary' life of people in the world. Thus Our Lord and His Church expect from laymen authorized to proclaim His message a special *vital quality* in their religious teaching, giving their students a formation that is close to life and fully directed to living reality.

Again, the religious formation given by a lay teacher should have a special quality of *naturalness*. It should, that is, really be adapted to the concrete conditions, needs and potentialities of the students, leading them toward Christian living informed by a spirit quite different from the secular spirit of our times, and also quite different from that of any Christian 'ghetto.'

Such vitality and naturalness are of special importance in teaching children who do not attend Catholic schools. To a large extent, they come from Catholic families with little Catholic life. Such children are under the constant influence of the secularized education given in the public schools. Even if they are in no way directly influenced against religion, the very lack of any kind of religious teaching gives the impression that religion is of no great importance in human life. Their brief "released-time" or Sunday lessons in religion, then, have at once to convince them of the supreme role of religion in their lives and to give them religious instruction. Who could be expected to carry out this most difficult twofold task more effectively for such an audience-a Religious whom these children cannot help considering as coming from "another world," or a fervent lay man or woman, who by the very fact of his religious vitality, of his eagerness to teach the truths of the faith, shows the compatibility of religion with "real life," and the importance of religion in life. For innumerable boys and girls in the upper grades and in high schools, an intelligent, tactful and zealous lay teacher can far more easily demonstrate the value of religion in daily living than can an equally gifted priest or sister.

Nevertheless, the lay teacher will stress the role and authority of the priest and bring out continually the *absolute necessity for genuinely Catholic subordination* to and harmonious collaboration with him. Here again the older pupils will readily listen to him.

II. THE SPECIAL DIFFICULTIES AND NEEDS OF LAY CATECHISTS

The religious teaching of children attending public schools obviously presents a far more difficult catechetical situation than does the ordinary instruction given in Catholic schools. A higher quality of religious teaching is needed if these students are to be given true religious formation, and yet this teaching must be carried out under much less favorable circumstances, and often under positively unfavorable ones.

2. The lay CCD teacher is, in the vast majority of cases, a voluntary, unpaid worker. But is there not also a field for qualified lay teachers working as adequately salaried, full-time 'parish assistants' or catechists (such as already exist in some European countries), who could give their full talents, time and energy to this work? Such lay people could also assist the priest in many material ways, and thus free him for his special priestly work. One does not become less 'apostolic' from the fact of receiving the means of subsistence in return for one's apostolic work, or no priest or Sister could lay claim to this title!

Let us consider these difficulties and special needs in somewhat greater detail.

1. Catechetical Concentration.

Thus these Confraternity classes demand from the teacher, above all, a higher degree of catechetical concentration on the very essentials of Christian doctrine and Christian life. This concentration should never be mistaken for mere simplification or abbreviation. Simplification makes the lessons 'easier' for both the teacher and the students, but only in a very short-range view. Genuine concentration is far more difficult for the teacher to achieve, but it effects true religious formation; it makes each lesson a living seed of Christian truth that can bear lifelong fruit in Christian learning and living.

2. Attractive Presentation.

These classes need to be made more attractive, more interesting to the students than do the classes in religion given in Catholic schools. If children in Catholic schools find some of their religion classes dull, they will still not usually be allowed to leave school, and one can hope that the Catholic environment of the school and

the whole atmosphere of the education given in it may compensate for a low quality of religious instruction. But in the classes for public school children-will the children continue to come, and come regularly if they find the teaching dull ? And if they do come, how will they benefit from a class that gives them no religious inspiration ? But how difficult it is to make classes truly interesting for such children ! Many of them come from families with no religious background. The hour appointed for the class is often, if not generally, not very convenient for them ; the place is frequently not too suitable ; the teacher does not have at hand the technical helps available to a teacher in a regular school class.

Since the apostolate of lay catechists is so important and, at the same time, so difficult, the catechetical movement in the United States must strive in every way to prepare these teachers as well as possible, and to facilitate their arduous task.

3. *Training of Teachers.*

1. The apostolic spirit of the Catholic laity in the United States makes it relatively easy to secure the required numbers of volunteer catechists : in some places, it seems, more people apply for the preparatory training than are actually needed. Obviously, not every fervent Catholic possessing sufficient knowledge of Christian doctrine also possesses the capacity to be trained for this particular kind of teaching, or can successfully conduct such classes. The best training course cannot work miracles ; and this kind of teaching, as it is needless to say, requires the moral qualities not only of a good Catholic, but also of a good catechist and educator.

2. Candidates must be provided with the necessary knowledge of *Christian doctrine*. We might say that the lay catechist needs, above all, to acquire a thoroughly 'kerygmatic' approach in each of his lessons. He needs to see clearly for himself how the fundamentals of Christian doctrine form a wonderful unity, the Mystery of Christ ; he should himself experience the transforming power of the Christian message, rightly proposed. Training should aim at this and the regular retreats recommended for all C. C. D. teachers should be thoroughly 'kerygmatic.'

3. The *course on method* given to future lay catechists should make the students acquainted with a very simple but efficient method of religious formation. Here we intentionally use the singular 'method' rather than 'methods.' For the danger in proposing

many methods is that future teachers will not learn to handle even one, and when they go out to teach, after some futile attempts of various kinds, they will return to the obsolete and fruitless, but easy method of explaining the text of the catechism word by word, and then asking the students to memorize this 'beautiful' doctrine. Would we not do well to follow the example of Fr. Jungmann; in his *Katechetik* which is written for professional teachers of religion in the very homeland of the catechetical movement, he introduces only one method, 'the' catechetical method which is the fruit of the recent efforts in the field of religious didactics, and then he shows how this one method applies to different kinds of religious instruction, allowing for and even requiring appropriate modifications.¹ When we do so, we can be much more hopeful that the students are really understanding the method we are teaching them, and that they are becoming thoroughly acquainted with it by the necessary catechetical exercises.

4. Everyone connected with the CCD work of training lay catechists realizes, of course, that without a *thorough spiritual formation* they cannot adequately fulfill their apostolic task. If such formation is necessary for priestly and religious teachers, obviously it is needed for laymen also. And this formation must, for them too, be of such a kind as to teach them how to carry it on for themselves, how continually to deepen and grow in their personal participation in the Mystery of Christ all through their lives. Otherwise, there is obviously far greater danger than with those who are living the priestly or religious life, that these lay teachers may lose their living interest in the message they are proclaiming, and that their catechetical efforts will therefore bear little or no fruit.

5. Every future C. C. D. teacher therefore needs most especially to be brought into close and personal contact with *Sacred Scripture* and the *Liturgy*. These are the living sources of Christian vitality and the most fruitful means of elementary initiation.

6. The basic training given to lay catechists before their appointment as teachers needs to be continued by careful guidance, both spiritual and professional, all during their time of teaching. In addition they need good text books and even a *catechetical review* which, among other things, will enable them to continue their own educational, kerygmatic and spiritual formation.

¹ J. JUNGMANN, *Catéchèse*, 2nd edit. Brussels, Édit. LUMEN VITAE, pp. 129 et seq.

CONCLUSION

We have stressed the work of the lay teacher through the CCD, since this is the special field assigned to them by the Church. But, conditions being what they are, more and more lay teachers of religion will be needed also in Catholic schools themselves. The situation of such teachers is substantially the same as that of religious teachers, and they need, therefore, a similar catechetical training.

There are many other ways in which apostolic-minded laypeople can spread Christ's message, according to their special talents and circumstances. But we are not mentioning them, since we are dealing with the catechetical apostolate properly speaking. But it should always be remembered that the first field for the catechetical apostolate of the married laity is in their own families. The religious teaching and training of their children is the inalienable right and duty of Catholic parents. They are the first messengers of Our Lord to their children before they attend any school ; and no school can make up for the lack of a thoroughly Christian education in the family, an education which the school should need only to complement.

The 'Family Movement' in Albertville

by Antoine SCARIN

*White Father, Mission of Christ the King, Albertville, Belgian Congo*¹

God Loves Us because We are Poor.

Someone telephoned me one day to ask my advice about a marriage 'palaver' which was hanging fire. This lay apostle told me that he had made 54 attempts to reconcile husband and wife, but without success. "What can I do?" he asked, and I replied, "Dont' go on wasting your time."

I also have often been tempted to let myself be absorbed by an individual case, or to become involved more and more in the numerous and insoluble cases of unhappy marriages. There are about 15,000 Christians in the parish and every week there are three or four marriage 'palavers' in the parochial office. There is not much that can be done when the Christians come to the Father with this kind of palaver, as a rule.

Faced with this great lack of Christian spirit in our families, I decided that something must be done. It was not a matter of one particular household in difficulties, or one member of the Mystical Body to be cured, but it was the body as a whole, our church in Albertville. We were living in a period of Advent, for our Christian community a time which might be called 'prophetic.'

This discovery filled me with joy, for in this poverty were we not in the state which our heavenly Father most particularly loves. "When we were poor and sinners, He loved us and the proof of His love is that Christ came." The proof of His love for us shall be the formation, growth and development of His Mystical Body in our community.

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Knowing the Church Better.

The Church is not sufficiently well known ; we do not realize the wealth of her love and requirements of Truth in life. That was the first conclusion. The Church's doctrine, the pontifical documents concerning marriage and the education of children must be made known.

To be continually told, " We did not know " made us think... !

What was needed was a work of education by word of mouth, the press, prayer and liturgy, so that the truth of Christ and the Church should penetrate into the heart of the Christian family.

The Truth must be known before we can bear witness to it and the Albertville Family Movement has been formed in order to learn and spread this Truth.

The action of the F. M. might be compared to that of the prophets. The prophet spoke in the name of the Lord and prepared for the coming of Christ ; the Movement had first to realize the Advent state in which our families lived : awaiting God, eagerness to see the Church grow in our midst.

The Action of the Spirit Must be Followed.

We began by asking the members of the parochial council to help us to find the first militants : five people on whom we could count. They did so and I told these five of my anxiety concerning the difficult position of so many families in our parish. Was it not an urgent matter to make known the truth about the Christian family? A new Movement was needed, a Family Movement. I admitted that I did not quite know what form it should take, but we would find that out together. I added : " The Holy Ghost will help us, guide us and lead us where He wants us. We only have to listen and follow Him submissively. The Holy Ghost would speak especially to the married ones among them who would be the better able to understand His meaning. In this way the truth concerning the family and marriage would gradually be known. "

My part was therefore very simple and very humble : to follow the action of the Holy Ghost, to understand His Voice in others and to obey it. I must admit that it sometimes appeared very difficult to me, for the Holy Ghost seemed to say something other than I wanted ; I would have preferred Him to say things in my way and make the people act as I wanted them to. I had many occasions to practice and live that humility of the apostolate which costs us so dear, because the apostolate is apparently often filled with checks and contradictions which upset our logical minds.

It was only gradually that I realized the truth of this aspect of the apostolate. It seemed to me of primary importance to check up from time to time in order to discover the rule of conduct dictated by the Holy Ghost under certain circumstances. Once this dependence which is at the same time great freedom with regard to the Holy Ghost was understood, each one perceived his part better and my lay helpers and myself set to work.

Training Militants.

The first thing was to train militant families. At the beginning the men came by themselves because, as they themselves said : " We must first understand and then we will explain to our wives. " This was a way of starting the apostolate right away and that is also very important : the discovery of the apostolate by means of the apostolate.

During a month the meetings for formation took place three times a week. They began with a decade of the rosary, with a special intention concerning the family, the married couples, the children. Then came a reading from the Gospels, in particular those passages in which St. Luke tells us of the Holy Family. We sought together to discover the meaning of these passages and the practical applications which they had for us. For instance, they liked to think that the husband is the image of St. Joseph, the wife of Our Lady and the children of the Child Jesus.

But this formation and training of the militants' families had also to be practical : one of the first resolutions was family prayer with wife and children. At the next meeting, account had to be given of the attempts made, the difficulties encountered and the results. One of the militants said : " Since we began to pray together my wife is very pleased because I come directly from work to pray with her. Prayer unites us more. "

Militants in Action.

After this month of study and experiment, the groups were started. I was then able to be more exacting and asked each to perform a definite piece of work. This is what took place at the inaugural meeting : After a special prayer to the Holy Ghost and Our Lady, said by the chaplain and dictated by the circumstances, each wrote down in his notebook the names of 4 or 5 friends who would become members of the group. These were to be invited to spend a friendly evening at the militant family home.

This raised the question of procedure at the meetings. Most of the Catholics had no Gospel at home, for it was too expensive.

They had therefore to be provided with the appropriate texts in order to start the conversation and give them something to go on of a practical nature.

Family Leaflets.

After having considered this problem together, we achieved a system of leaflets in which a point of the Church's doctrine concerning marriage would be provided every week. The comments would be taken from the Old and New Testaments and from the liturgy, especially from the marriage liturgy. The leaflet would also contain a suggestion for the prayer intention to be given out before and after the meeting and indications for the practical resolution at the end.

This being agreed upon, the first leaflet was drawn up. The subject chosen was the wedding ring, its meaning, the prayers said by the priest when blessing it, why it is worn and whether it ought to be worn always. We chose an easy subject for the first meeting, so that the members could see that they could find out the religious meaning of certain things for themselves and it also made a practical resolution easier and encouraged them to make a further effort.

The District Meeting.

I went to the first district group meeting. The militant when everyone had arrived, knelt down and said a decade of the rosary, announcing the following intention : " Let us pray for the grace to love our wives always and them only and that our wives may love us only. "

After prayer, the leaflets were distributed and the militant began the reading. He first read the whole passage, then went over it point by point and the discussion started. This first meeting had for subject " The Wedding Ring ; " some who had never heard the prayers said by the priest when blessing it thought them beautiful, others had thought that the ring had no meaning. At a given moment, looking at their hands, it was found that no one was wearing a ring... no one had bothered about it and most had lost it without trying to obtain another. Everyone then made the practical resolution to get another ring, to wear it and take care of it.

Another result of the discussion was that up to the present only the wife had been given the ring and the men concluded that if the ring is the symbol of fidelity, only the women undertake to remain faithful, since only they get the ring. This question was put to the parochial council and the members decided that in future both husband and wife should have rings..

The meetings took place in this way week after week : the "key-leaflets," prepared and distributed by the militants, were sent round and provided a common point of departure for all the gatherings.

Some of the subjects dealt with were

Gentleness : a safeguard of fidelity

Helping the wife to flourish

Unselfish love

Love your home

Chastity and continence in wedded life

The dowry

Collaboration between parents in the education of the children.

As can be seen, the subjects did not follow a logical order, they were intended more as an answer to the questions and difficulties raised in the preceding meeting.

The apostle has to show docility if he is to remain accessible to the guidance of the Holy Ghost, Who indeed communicates Himself to small Christian communities such as the district groups in the Family Movement. It would be easier to lay down rules of procedure : on the contrary, it is necessary to let the Spirit breathe where He will : "These things are hidden from the proud and made known to the little ones."

Report.

After each meeting, the group president draws up a short account giving the number of members present, the points discussed and the resolution to be put into practice. He also notes any other fact or difficulty with regard to the activities and life of the group. This report has to be given into the Movement's office the next day. Very often these accounts are written on crumpled or torn bits of paper, but they are living witnesses to the Mystical Body. They are the symbols of a great Truth : the advent of the Kingdom of God in the family is coming to pass in the poverty of spirit announced in the Beatitudes.

Here are some facts and testimonies contained in these "scraps of paper." In order to understand them, you must know that women attend and take an active part in the meetings : the members of the Family Movement have at last realized that everything that is done in and for the family must be done by both husband and wife. The wives insist especially that their husbands should be more thoughtful and learn to do those little things for them which are real proofs of love.

The husbands ask that their wives should be detached from their own families and kindred and point to the first chapters of Genesis.

Others ask how it is possible to love their wives as Christ loves the Church. One wants to know what happens to married couples after death.

In another report, the love of a husband for his wife is thus described : " We are in a canoe on the lake (Albertville is on the shores of Lake Tanganyika). In the canoe are the husband, wife and his mother. A storm comes up and the canoe founders. Ought not the man to save his wife rather than his mother ? "

Bread and Faith.

Other problems of a material order have also frequently been raised : some complain of the cost of necessary foods such as manioc, and it was decided to club together to buy them.

So Christ acted in His love and deep human sensitiveness, giving the faith with the gift of bread.

Another time, the talk turned on the welcome which the wife ought to give her husband when he comes home from his work and practical examples were suggested : prepare clean water, soap, towel. With regard to water, one group " discovered " that water was lacking in the district. I say " discovered " in the sense that this was a realization by all of a problem that affected them all. There was a fountain in the avenue, but no water. Why ? What could be done ?

Steps were taken, and the water was laid on.

You may laugh at this detail, but it must be understood that family asceticism is normally not possible in adverse economic conditions. It is important, when dealing with the family, to take their surroundings into account and make living conditions as favourable as possible. Only then can we begin to think about family spirituality.

Another question is frequently raised : " When are we to begin a subscription ? We want to have a fund for mutual aid. " Now there is in the parish a mutual benefit club which gives its members all the advantages which the Family Movement groups wanted and we gave them the information concerning it.

For other cases : letters, requests for employment, etc. the members are referred to the People's Secretariat.

The groups discuss social problems and want to join the existing social enterprises.

In this direction they have given fine proofs of mutual help and charity. An old woman lived in a house which was tumbling down. One day I called the head of the district group and said to him : " Have you seen the house of the old woman who lives near you ? " That was all I said. A week later, the head of the group came to me and said, " It is done, Father. " I had forgotten and asked him, " What is ? " He replied, " We have repaired the house you told me about. "

Some think that this is going beyond the scope of the Family Movement. It seems to me, on the contrary, that charitable acts performed together are a direct contribution to the education of married couples. In making sacrifices for others, they will become all the more capable of making sacrifices for each other. And after all, where there is charity, there is Christ. Where Christ is, there will be truth, fidelity, love and development on the part of the married couples.

We were very anxious to cement the unity of the group by acts of mutual help and charity. Mutual help on the part of the members on occasions of weddings, illness, the death of children or relations (the group having masses said for them), or anything else which would have the effect of disposing hearts for the reception of the Gospel message in the sphere of the family and the group.

The director of the Family Movement from another town was here recently : the groups spontaneously agreed to offer him a little present as a tribute of their sympathy and to the union of all the groups everywhere.

Family Life.

For Christmas, the members promised to remain together and not to go to the local café. It was explained to them that each group was free to do as they liked, but that once the promise had been made, it must be kept.

Some days after Christmas, the first reports arrived and several told me that they had been faithful to their promise. I had wished to find out whether those who had not gone out were the ones who were not in the habit of going there. I found that even the ' regulars ' had made the sacrifice on Christmas Day.

But they wanted to do something more in order to be sure that Christ would really be amongst them. They had invited a poor old man or woman in the district to spend the day with them in their homes. After Christmas, the old people came to thank us for the act, which had touched them very much.

The Family in the Christian Community.

The effort concentrated on the family might perhaps cause the parish community in which it lived to be forgotten. To detach the family from parochial life would be to mistake its own interests.

In the life of a parish, two things have to be taken into account :

The autonomous life of each Movement in particular and its relationship to the others, and

The collaboration between all the Movements for the good of the community.

In the matter of its connection with the other Associations, the Family Movement has been particularly useful as a recruiting post for militants of Catholic Youth.

One day we invited to the same meeting, which was more in the nature of a gathering, all the members of the Family Movement and the Youth Movements. Parents and children were thus united. Each head explained briefly the activities and characteristics of his Movement. At the end, the chaplain, addressing the parents, told them " You now know the Youth Movements in which your children are enrolled or can be enrolled. It is up to you to find out which one suits them best. " Some parents asked for the conditions of membership; others explained the complaints which they had to make concerning one or another of the Movements. In short, this gathering was very valuable for all, since both parents and the heads of the Youth Movements got to know one another better, and at the end we had the impression of having better understood the real meaning of the Church, the union of all the faithful in Christ Jesus.

Through the parochial council, the Family Movement also took its place in the life of the parish.

It helped in the preparation of adults for baptism. The baptism of adults is an event of the highest importance in a young Catholic community. It shows the vitality of the Church and is a unique occasion for all the Christians to realize better what it is to be baptized. The whole parish has therefore to prepare in the most active way possible for this event, in a spirit of expectation and joyous vigil.

The parochial council is composed of all the lay heads of the Associations and Catholic Action and Social Movements.

Preparation for baptism was the subject of a parochial council meeting. The members of the Family Movement were to be in charge of the married adults who were to be baptized and were to help these few Catholic couples to enrol in the Family Movement and, through it, in the parish community.

The members of the Movement undertook to pray especially for the neophytes: they asked for a Mass to be said for their intention and promised to come together to assist at the baptismal ceremony.

The next day, they arranged a reception at which they presented each of the new Catholic homes with a statue of Our Lady.

The whole programme was carried out in an atmosphere of simplicity and family joy which allowed the newly baptized to realize better the meaning of the Communion of Saints.

The great Feasts of the liturgical year were prepared for in the same way. The couples studied together the liturgy of the feast, with suitable comments.

The Family Week.

The Family Movement wished the Christian family to be the centre of interest for all during a whole week, which also allowed of a synthesis being made of the religious and social programme of the past months.

The first day was devoted to the sick. The members attended a Mass said for this intention, then the committee of the heads of the Movement went in the name of all the members to visit the sick in hospital and give them presents. In the evening, the Family Movement and the Mutual Benefit Society arranged for a film to be shown out of doors and nearly all the sick were able to attend and greatly appreciated it. In the different districts, the family groups visited the sick living near them.

By considering the sufferings of others, the Christian couples understand better the meaning of their little personal troubles, and also learn not to overestimate their importance, not to complain and to love each other more.

Three study evenings followed this day for the sick. They had been prepared by the militants, with the help of a duplicated pamphlet concerning all the matters broached during the early months of the Movement's existence. This pamphlet having been carefully studied by the district heads, they could make use of it at their group meetings. For young couples, separate meetings were arranged with a young European couple.

On the 4th day, a play was performed which had been written by the wives in the social movement, making use of the leaflets which served for the district meetings. This play was a great success.

The last day of this family week was devoted to prayer. The members were invited to an hour of adoration directed by the chaplain. The prayers were composed for the occasion and inspired by the doctrine contained in the leaflets. They were sometimes individual, sometimes communal.

After this hour of adoration, the families assembled in the Mission hall. Abbé Cornil's film, "Happiness is under my roof" was enthusiastically received.

So the Family Week came to an end. Everything had been centred on the one theme: bestowing upon the Christian Home all the attention, light and truth to which it has claim. We had wanted to create a centre of interest and I think we succeeded. Indeed, some weeks later, speaking to an educated native of the city, I asked what people were talking about and he replied, "They are talking more and more about marriage and making comparisons between Christian and pagan marriages." I said, "And why are people talking so much about marriage?" and he answered, "Because they are

always hearing it spoken of at meetings, in leaflets, in prayers and in pamphlets."

Not only was it being talked about, but the Family Movement wanted its family problems to be brought to the altar, so that they should be part of the sacrifice of Christ in the Mass.

A dialogue low Mass has been composed in which the aspirations and expectations of the Catholic homes have been expressed, with the request that the Mass should truly be *in* their lives the Sacrifice in which everything is really sanctified because offered to the heavenly Father in the hands of Christ.

Unity in Diversity.

The groups are very variously composed: workmen, clerks, prefects, artisans, shopkeepers and even out-of-works, are to be found in them.

Here again, there is no pre-fabricated framework: sometimes the group has been started by a simple workman who hardly knows how to read. Later on he has been joined by clerks, prefects or male nurses. Do not these latter bear witness to an authentic Christianity? Living amongst those poorer than himself, the educated native acquires a social sense which leads him to perform truly charitable actions. I am thinking of one who, for a long time, took infinite trouble to help a member of his group who was in difficulties.

Perhaps later it may be necessary to form groups having the same cultural attainments. Perhaps there again we shall be following the inspiration of the Holy Ghost just as we did when the time came for the young couples. After the Movement had been in existence for some months, we realized that fewer young couples were coming. This matter was discussed in the committee and we found that there was a certain fear on the part of the young people when they had to talk about the problems of their married lives in front of the older ones. Young couples also have different problems to discuss and it is a good thing that they should talk of them among themselves.

We therefore decided to form a section for these young couples, to be directed by a sub-committee of three of them, working in perfect collaboration with the Movement as a whole.

This decision was obviously inspired by the Holy Ghost, for from that time, more and more young couples have joined the Movement.

So it has become a Movement for the masses, while at the same time ensuring the formation of an élite: militants and responsible heads of groups.

How it Works.

The Movement is directed by a committee, elected by the members after the Movement had been in existence for two months. The election was done by voting, after its importance, the role of each member of the committee and the qualifications necessary, had been explained.

The committee receives new members, prepares their cards; and the weekly reports and accounts are sent to it.

Two members of the committee are to be found once a week at the office of the Movement so that the militants can come for help and advice or tell the committee about family events: births, illness, deaths, journeys, etc.

So the true Christian community feeling is developed.

The committee also arranges the militants' meetings every fortnight, these militants being the heads of the groups.

These meetings begin by an examination as to whether the district meetings have duly been held and the reports given in. Each one gives a summary of the chief matters which have been dealt with by the groups and the answers given to questions raised. The passages for the leaflets for the following week are then studied and it is seen what questions are likely to be put and the answers to them.

The general meeting of all the members takes place about every 6 weeks. At this there is a review of the activities of the preceding weeks: the questions raised at the group meetings are summarized, the problems answered, the wishes of the members are noted and the programme for the following weeks is drawn up. From time to time the meeting ends with the showing of an educational film or a gramophone record is played and commented upon.

The president takes the chair, with the members of the committee beside him. Decisions and resolutions are taken by them and they are responsible.

Every member has to pay a low subscription before he receives his membership card and promises to say the "married couple's prayer" printed on the card each day.

After a certain period as members, they make a solemn promise before the Blessed Sacrament to live a more perfect Christian family life.

The Day of the Promise is the day of joy which we share very readily with the poor. To the "poor Lazarus" at the door we give much more than crumbs of bread on that day.

In the Truth.

You must not, however, think that everything has always gone smoothly. There has not always been the same fervour; routine and lassitude have sometimes spoilt our efforts. We have then had

the courage to declare ourselves poor and at fault and have thanked God for our very poverty. In this humble thanksgiving, we have refound strength and hope. Is it not precisely because of this poverty accepted and recognized that God loves our Movement ?

The role of the chaplain, his very own role, is to make known this infinite love of the heavenly Father and make it realized by his kindness.

VARIA

Present Trends in Children's Religious Education

The Catechetical Movement in France

The Recent Statement by the Episcopal Commission on Religious Teaching

by Georges DELCUVE, S. J.

International Centre for Studies in Religious Education, Brussels

The results of the inquiry made by *Lumen Vitae* last year on religious teaching in France shewed that it was intensely alive.¹ The interest of many Catholics has been awakened to the problem of religious education, thanks to the efforts of competent and earnest men, in particular Canon Colomb. The catechetical movement is no longer clerical, but ecclesial. Another point²: the place of religious teaching is seen ever more clearly in relationship to psychological development and sociological factors.

No-one will be surprised that this enthusiastic movement sometimes went too far and even made mistakes. Some who held aloof — above all the integrists — pointed out the errors but, as their censure included the whole of the so-promising catechetical effort, they could hardly gain the ear of the Authority in charge of the revival and those working to that end.

Advised of this, the Holy Office made diligent inquiries. No doubt articles by an eminent prelate, Mgr. Lusseau, Dean of the Faculty of Theology at Angers,³ were important documents in the case. As the French Episcopate continued to have full confidence in the pioneers of the movement, “in a way that should have remained discreet”;³ it is perhaps true that the probable psychological repercussions had not been sufficiently foreseen. After steps taken

¹ *Religious Pedagogy in France: Some Present Trends*, in *Lumen Vitae*, XI, 2 (1956) pp. 205-230.

² See *Littérature catéchistique*, in *Revue des Cercles d'Études d'Angers*, January-February-March 1957, pp. 92-96, 115-116, 138-140.

³ R. ROUQUETTE, in *Études*, November 1957, p. 282.

by the French Cardinals in Rome for the Y. C. W. International Congress, the Episcopal Commission on Religious Teaching announced the decisions reached. No change was made concerning the departure of Abbé Coudreau, Director of the Higher Catechetical Institute, and M^{me} Derkenne, professor of pedagogy. Certain errors and inadequacies were pointed out : the books in which they were published would be corrected or a page of addenda inserted. Such was the case with several books by M. Colomb,¹ M^{me} Derkenne and M^{me} Dingeon. The Episcopal Commission's statement ended with this sentence, from which the exact import of the recent directives can be judged : " These directives wish to assist in avoiding certain dangers which are insufficiently discriminated. They do not implicate the whole of the efforts made over several years under the impetus of the National Commission on Religious Teaching. "

The Commission's statement would probably not have made such a stir, had not the French Press Agency, through an indiscretion, become aware of the facts and " trumpeted and dramatized the news. "² Anyone interested can refer to the reports published in France³ and their echoes in the foreign press. I have no intention of undertaking a press review.

My aim is quite different. " The Catechism Affair, " as it is called, has caused uneasiness in circles interested in religious formation. In spite of the wording of the episcopal Statement, some wonder if the French catechetical movement has not been on the wrong track, those affected by the directives being amongst the ones most highly esteemed ; others ill distinguish the errors and inadequacies condemned.

¹ Titles of works and abbreviations used in this article :

— *Catéchisme progressif* : I, *Parlez, Seigneur !* (*Catéchisme*, I) ; II, *Dieu parmi nous* (*Catéchisme*, II) ; III, *Avec le Christ Jésus* (*Catéchisme*, III) ; Lyon-Paris, Vitte.

— *Guide du catéchiste*, 3 numbers corresponding to the three catechisms ; they will be called : *Guide I, II, III*.

— *Aux sources du catéchisme*. Sacred History and Liturgy : I, *Au temps de l'Avent : la Promesse* (*Sources*, I) ; II, *De Noël à Pâques : la vie de Jésus* (*Sources*, II) ; III, *De Pâques à l'Avent : le Christ glorieux et l'histoire de l'Église* (*Sources*, III) ; Paris, Tournai, Rome, Desclée et C^{ie}, 1947, 1947, 1948.

— *La doctrine de vie au catéchisme* : I, *Vie nouvelle et nouveau Royaume* (*Doctrine*, I) ; *Combat spirituel et soucis de l'Église* (*Doctrine*, II) ; III, *Portrait du chrétien et loi de charité* (*Doctrine*, III) ; Paris, Tournai, Rome, Desclée et C^{ie}, 1953, 1953, 1954.

² R. ROUQUETTE, *loc. cit.*, p. 283.

³ See : *La Croix* (20, 28, 29 Sept.). *Le Monde* (19, 20, 21 Sept.). *Carrefour* (25 Sept.). *France-Observateur* (26 Sept.). *Express* (27 Sept.). *Témoignage Chrétien* (27 Sept.). *France Catholique* (27 Sept.). *Réforme* (28 Sept.).

The more I study the question and hear the comments by the members of our group, the more convinced I am of the splendid work done by French catechesis during the last twenty years ; I also see better certain dangers which threaten reaction against an error, perfect if not pushed a little too far, and solicitude for progress, also perfect if all the values to be maintained are taken into account. That is to say, I appreciate both parts of the episcopal statement : the directives and the approval again given to the efforts as a whole.

This study, which I have tried to carry out objectively, has, it seems to me, helped me to understand better the uneasiness of those who remained aloof from the catechetical revival ; their attacks, always inspired by deep devotion to the Church, were sometimes directed against true weaknesses, but were often the outcome of a mentality foreign to the problems involved and somewhat lacking in competence. This should reassure those thrown into confusion by the very severe attacks, whether violent or courteous.

At first it was my intention to comment, in their order, the two parts of the Statement. I changed my mind, as the inverted order seemed to shed more light. First of all I shall recall, using representative texts, " the whole of the efforts made over several years. " As we follow this path, we shall recognize the dangers to be avoided in such an undertaking, the very dangers at which the directives are aimed. In this way, we shall better understand the sound basis of the recommendations and, at the same time, not be tempted to increase their import contrary to their authors' intention.

STATEMENT OF THE EPISCOPAL COMMISSION ON RELIGIOUS TEACHING.

Into the efforts undertaken in latter years towards progress in the teaching of the catechism, and which the Holy Father praised in his letter to the last national congress on Religious Teaching, certain errors and inadequacies have intruded which it is the duty of the Hierarchy to point out so that they may be remedied.

1) During the early years, the teaching of fundamental supernatural truths like original sin, the divinity of Our Lord Jesus Christ and His Mission of Redeemer of mankind, the Holy Spirit, the Commandments of God and the Church, can neither be omitted nor above all positively excluded.

Some have thought that such omissions or exclusions were justified by reason of pedagogical principles, valid for secular subjects, but which can only be rightly applied to the teaching of the truths of faith by taking into

account the special nature of all religious formation wherein the action of grace enters.

In practice the following rules will be kept.

Very small children will already be taught, in a global way at least, the fundamental truths. When they reach the age of reason, these truths will be presented more and more explicitly and be explained more and more widely. In this way, teaching will be complete from the beginning and progress will bear only on the explanation of religious truths and the manner of presenting them.

In order to avoid all ambiguity, the expression "progressive catechism" will not be used.

2) The specific function and immediate aim of the catechism is to transmit the message of the Church and give religious teaching. This is where it plays its primordial and necessary role in total religious education.

If, therefore, the catechist has to think about the actual formation of the child's conscience, and the insertion in life of the teaching given, priority will always be given to religious instruction properly so-called.

3) Catechismal methods and activities will be judged and accepted in function of the supernatural aim of the catechism. Never will they remain on a purely natural level (unless it is a question of a *preparation* for the catechism such as is useful in certain milieux). With this in view, catechism will avoid giving too great a place to the experience of the body and the senses ; it will be very strict on the religious value of "duties," of films, etc.

4) Religious experience is not, by itself, a sufficient criterion of the moral conscience. That is why, while taking care to accustom the child to listen to the voice of his conscience and train him in personal generosity, it must be explained that the Christian's conscience is informed by the teaching of the Church, which transmits the law of God and provides the authentic and exact interpretation thereof.

5) Article 256 of the *Directoire pour la pastorale de la messe* lays down that classes for initiation into the Mass do not dispense from the precept of attending Mass on Sundays and days of obligation. Some favour opposite methods which are to be prohibited.

The textbooks or methods in which the errors or inadequacies condemned above are to be found must be corrected before they are used in the religious instruction of children.

These directives wish to assist in avoiding certain dangers which are insufficiently discriminated. They do not implicate the whole of the efforts made over several years, under the impetus of the National Commission on Religious Teaching, to ensure that we have a catechism designed to nurture and increase living faith, better adapted to the child's age, environment and "spiritual needs," to avoid the errors of a pure didacticism, to enrich religious teaching by recourse to the Bible and the Liturgy, to bring the catechism into an overall pastorate, extending it throughout the whole of the child's schooldays and even to adults, and ensuring the place to which

it belongs in the work of the Church. Catechists are, on the contrary, requested to pursue these efforts ; they will do so under the control of the Hierarchy, taking especial account of the above directives, and in union with the diocesan or national organizations competent to plan and co-ordinate efforts in favour of religious education.

I. DO NOT IMPLICATE ALL THE EFFORTS MADE DURING THE LAST FEW YEARS

I. *A Catechism Which Will Nurture and Develop Living Faith.*

A. *Aim of religious teaching: development of living faith.* — One of the great merits of contemporary catechesis is the discovery, in all its fulness, of the finality of the catechism and religious instruction in general. Of course, preachers and catechists have ever been aware of working to maintain and spread the faith, but since the Counter Reformation their efforts were often inspired by an inadequate conception of the faith. While rejecting the purely 'fiducial' faith of the Reformers, the Council of Trent none the less affirmed that the faith which saves is above all an essentially personal "attitude of faith" of one replying to God. Such a faith (*fides*) in no way excludes trust (*fiducia*). 'Truth,' writes Professor Arnold, "is not in the antithesis, but in the synthesis."¹ Alas, this has not always been maintained in the Controversy, which was anxious to draw attention to the truths neglected by the Reformers. As a result, "catechesis has insisted less on the essence of the act of faith and its significance in the economy of salvation than on its external manifestation and the integrity of its content."² Hence "an impoverishment of our catechetical teaching."³

During the last twenty-five years, theologians have given us clearer and more balanced exposés of faith : adherence of the intelligence, conversion and commitment of the whole person.⁴ It was

¹ Franz ARNOLD, *The Act of Faith, a Personal Commitment*, in *Lumen Vitae*, V (1950), p. 253.

² *Ibidem*, p. 255.

³ *Ibidem*, p. 255.

⁴ I refer especially to : J. MOUROUX, *Je crois en Toi*, Paris, Éditions de la Revue des Jeunes (Canon Colomb gives the gist of this in *Doctrine*; III, pp. 37-42) ; R. AUBERT, *Le problème de l'acte de foi*. Traditional ideas and the results of the recent con-

important that their work strengthen the catechists' effort. Amongst others in France, Canon Colomb has worked on this ; without obscuring in the least the intellectual aspect, he has brought out all the wealth of the act of faith :

The act of faith is situated on the plane of the *spirit* and *liberty*. Critical reason protects it against the irrational, emotive, instinctive and pathological. It is the supreme act of the conscious and free being ; the personal act par excellence, by which one offers oneself to God, thus choosing one's fate. It is the act which completes the human being by opening him to the dimensions of God.¹

B. *The primacy of the divine gift. Docility towards the Holy Spirit, the interior Master. Faithfulness to Christ and the Church.* — In this meeting with God, man does not take the initiative ; he answers a call, he comes to lean on One who sees and takes him along. Faith is above all a *gift* and He Who awakens it in us is the Gift of God par excellence : “ Altissimi Donum Dei. ” We receive Him in the Church where Christ Glorious unceasingly sends Him.

Catechesis aiming at the development of living faith must fully recognize the role of the Holy Spirit, Witness and interior Guide and, in the same degree, the Church of Christ of which He is the Soul. Canon Colomb reminds his readers of this in very moving words.

Doctrinal formation is the outcome of *two testimonies*, one interior, the other exterior.

There is, in fact, in our soul a call towards the Father, which is of a supernatural order, which is already the grace of Christ, already the light of the Word ; all men, in the innermost depths of their soul, have this testimony of the Word, of the Spirit. It is to this interior call that Christ speaks ; His words will awaken this call in us ; He will “ enlighten ” and “ reveal ” this call. It is this interior call which enables us to understand Christ and which condemns those who refuse to listen. The “ exterior ” Word, incarnate (Christ), meets the interior Word ; faith springs from this encounter. No-one goes to Christ, unless he be attracted by the Father. (But this pull by the Father impels towards the Word Incarnate, Who alone is Truth and Life).

It is difficult for us to be aware of the interior testimony of the Spirit. It is, as it were, veiled ; it has to be *revealed*, explained, brought to light, from the exterior, by a “ man ” and by the usual method of knowing which is that of hearing the spoken word. Nowhere outside the religion of Christ

troveries, 2nd edit. Louvain, Publications Universitaires, 1950 ; A. LIÉGÉ, O. P., *La foi*, in *Initiation théologique*, III, pp. 467-524 ; F. X. ARNOLD, *Proclamation de la foi, Communauté de la foi*, Éditions de Lumen Vitae, 1957 ; *Serviteurs de la foi*, Desclée et Cie, Tournai, 1957.

¹ *Doctrine*, III, p. 41. Italics mine.

has this attitude of trust, personal and communal intimacy, this exactly defined, formulated and active assurance towards God, been developed.

Hence, in face of Christ's exterior testimony, the importance of 'interior' testimony is maintained. The exterior testimony, the teaching of Christ and the Church, must be meditated continually, in the light of the Spirit of Christ, in the light of the interior Word. The apostles only understood the good news after Pentecost and the coming of the Holy Spirit to recall to their minds what Jesus had said. (J. XIV, 26).

The Church establishes the formula of the dogma, teaches, proposes and reveals the doctrine; but it is up to each one of us to assimilate it, "realize" it, make it a living doctrine. The "interior" testimony is, as it were, blind without the exterior revelation of Christ; the exterior revelation of Christ would be ineffective without the interior testimony and call.¹

Light, the Holy Spirit is also *Strength*. Thus the teaching of *morals* must, on the one hand, propose the example of Christ for us to follow and shew the sources of grace which have their fount in the Church, and on the other hand, lean on the *interior action* of the Spirit.

Our words about the interior light of the Spirit also apply to the "interior strength" He gives us. At the same time that the counsels, the calls of Christ and the Church (sacraments) strike our eyes and ears, there is in us the call to the Father Who is strength and love.²

Rare are those who so explicitly and constantly as the great French catechists of today stress grace, the presence of the divine Persons in the soul of those being taught, while shewing that the Church is the earth which nurtures, where faith grows. "Grace is at the origin and ever remains at the source of faith — supernatural virtue" ... This adherence is realized in Christ as He is "spread and communicated," as manifested by Pentecost, i. e. in the living heart of the Church.³

C. *The catechists' mission.* — Thus we see that the catechists' task is collaboration with the interior Master, work accomplished in the

¹ *Doctrine*, I, pp. 115-116. Fr. E. Mersch expressed a similar thought when he wrote in reference to our pupils: 'in terms of life, they are growth and grace, which must be explained to them in terms of speculation, progressive explanations and dogmas. What they are thus through Christ will bear witness to what they are told in the name of Christ'. (*Le professeur de religion. His interior life and teaching, in Compte rendu du III^e Congrès international de l'enseignement secondaire catholique*, Brussels, Van Muysewinkel, pp. 130-144).

² *Ibidem*, p. 116.

³ His Grace Mgr. Gabriel Marie GARRONE, *Originality of a Pedagogy for the Development of Faith*, in *Lumen Vitae*, XII (1957), pp. 55-57.

Church and in communion with Her. I am going to try to describe the chief aspects, referring principally to the books by Canon Colomb.

a) *Preparing the way, awakening the spiritual senses.* " In theory, " writes the author, " faith and its mysteries should not be touched before the child is convinced, according to age, that true reality is the spirit, that true life is life according to conscience, that true society is society for the spirit, society with God. " ¹

We must therefore start by awakening the sense of spiritual realities, a very laborious task in the dechristianized milieux about which the author is thinking in particular.

It is, however, somewhat difficult to talk about conscience before beginning the study of Christ and His Church. I will come back to this point later. In addition, in the case of children brought up in Christian surroundings, it would appear to be wrong to delay presenting Christ in order first of all to go deeply and at length into the meaning of God and the soul ; usually this will accompany their progress in the knowledge of Christ and His teaching.

b) *Contact the child's experience of Christian life so as to enlighten him and develop faith.* Canon Colomb often speaks of « experience » and especially of " religious experience. " He has been severely criticised on this point and it is therefore worth while examining it.

In some passages, the 'experience' is not defined. When speaking about teaching a doctrine or an idea the author says, for example : " It must be presented to him in relationship with *his interests*, with his *child's experience*; only that which is lived somewhat or in some way is really understood. " ²

But more often it is a question of an experience of *spiritual life* or of *Christian life*. Let us try to get at the meaning of both.

When broaching the study of spiritual realities : the soul, God, the author cautions the reader as follows :

The work is difficult ; it presupposes that the catechist himself has a very highly developed sense of the spirit, liberty and responsibility which make up the greatness of natural man. It presupposes a truly human, thoughtful experience of this greatness.

For it is a question of developing an *experience*. These preliminary chapters devoted to the study of revealed truths have no call to be more abstract than the others. They are not to be so many chapters full of reasoning, in which the proofs are full of " however's " and " therefore's. " That is never the

¹ *Sources*, I, p. 9.

² *Sources*, I, p. 12. Italic mine.

real face of true philosophy and our 11-12 year-olds are scarcely concerned with arguments. The child is right to prefer his still confused, but rich, spiritual experience to a dull proof to be taken on trust out of a textbook. Truly the child's attention must be brought back to *privileged daily experiences, through which shines spiritual life, and which are the source of all learned proofs.*

Thus : the soul is immortal ; how is this explained ? By stating that it is a spirit ! No doubt, but it is purely a statement. I think we can go more deeply. We can begin with the *experience* of a sacrifice, where the soul goes beyond the visible world and the body. The extent to which the child can grasp the *experience* of an activity which neglects or rises above bodily needs is the measure in which he can grasp something living in the words immortal soul. Confused *experience*, of course, synthetic, not analysed ; it is sufficient that it be real and that in truth its richness uphold the formula to be remembered.¹

Further on, Canon Colomb gives a psychological justification of this method :

The child's spontaneous judgment is based more on the action of human beings than on their " nature " ; he reaches " natures " through their activity. Let us respect this normal order : beginning with acts, only later reaching abstract terms : soul, body, spirit, liberty. Let us take the time to have children carry out well-chosen activities which will lead them to abstract terms.²

Can such a method be called anti-intellectualist ?

However important " privileged experiences through which shine spiritual life " may be in the eyes of the author, they do not, however, occupy a place in his work equal to that of " *religious experiences* " or " *experiences of Christian life.* "

Is it a question of an " experience obtained by purely subjective thought ? " Not at all. It is — usually at least³ — the very expe-

¹ *Doctrine*, I, p. 30. Italics mine. After quoting a part of this text, Mgr. LUSSEAU adds : " The conclusion from these passages seems to be that the less conceptual and rational knowledge of faith will be, the more rich and spiritual it will be. Hence anti-intellectualism of methods, recourse to *religious experience* as source of faith, and, finally, call to *mystical experience*, say a certain *intuitionism.*" (*Revue des Cercles d'Études d'Angers*, January 1957, p. 95). Was this comment suggested by a careful reading of " these chapters preliminary to the study of the revealed truths " (Canon Colomb, *Doctrine*, I, p. 30) ? Is it not more reminiscent of a thesis against liberal Protestants or modernists ?

² *Doctrine*, I, p. 37.

³ Later in this article I shall examine what I think is improper recourse to experience.

rience of the Church's life as it is lived, understood, assimilated in a Christian family, a fervent parish or elsewhere.

The textbook is only very secondary compared to everything which makes up, all which nurtures the *religious experience* of the child : family prayers and Christian gestures, feastdays and good works in the parish, etc. The textbook widens and deepens this fundamental *experience*, without which it would have no meaning... It brings "within reach" facts which are distant in space and time, and explanations and formulae which the memory risks being unable to retain solely by hearing them. But it still remains that it is on the child's *religious experience* that we must build, not on the textbook.¹

It is certain that the child will only be able to get a true grasp of the Church if he sees Her living around him, if he has the *experience* of a parish community united in charity, solicitous of "Catholic" cares. Catechism is living when it is the explanation of an *experience*.²

Basically, Canon Colomb's plan comes to this: the doctrinal account must be made concrete, alive, actual by the 'fact' of the Church, seen in the parish, quarter, family.³ The Vatican Council proclaimed the apologetic value of this fact; Canon Colomb, Melle Derkenne and others make us more fully aware of its catechetical meaning. Sometimes, it is true, concern for making doctrinal teaching dependent on religious experience is excessive, especially when it culminates in delaying the teaching of certain truths; sometimes too, even from the point of view of ulterior religious experience, the true value of teaching which, at least apparently, does not start with an experience, is under-estimated. Such excesses should be avoided, while at the same time giving due recognition to the pedagogical orthodoxy and efficacy of the revival confined within proper limits.

It is very unfortunate that Mgr. Lusseau only saw therein "a road full of dangers," "methods closer to Protestantism than Catholicism."⁴

¹ *Guide*, I, p. 5. Italics mine. The last sentence is, of course, questionable. In order to grasp Canon Colomb's thought, the whole of his work must be consulted. The author urges catechists to take the religious life of the child into account; he does not question the fact that religious teaching as such is constructed on the doctrine of Christ and the Church.

² *Doctrine*, I, p. 180.

³ Many quotations could be given. See for example: *Doctrine*, I, pp. 16-20; *Sources*, I, p. 9.

⁴ "If the term 'religious experience' means coming directly in contact with God, Christ, the Church, sin, grace, it must be admitted that one is starting along a road full of dangers. What can this personal, vital contact, generating a need to

c) *Speak to the whole person: intelligence, will, heart.* If we come to the baptized person's experience of life, it is in order to enlighten him and make faith develop. Faith being adherence and commitment, we speak to the intelligence (enlightened by grace), but not exclusively thereto ; in accordance with St. Augustine's recommendation, the Christian message will be presented to our listener in such a way " that, hearing us, he believes, that believing, he hopes, that hoping, he loves. " ¹

We shall call upon all the resources of the *intelligence*, supported by grace, but being acutely aware that we are the messengers of a *mystery*. After having ensured the meaning of the soul and of God, spiritual life must be nurtured by well chosen *pictures* at which we must see that our listeners look with faith.

Canon Colomb gives rules for choosing pictures ² and speaks of the necessary purification of the imagination. ³ In measured terms, he insists still more on the purification of reason :

Just as much as the imagination, reason needs to be purified in our catechism. Just as much as pictures, our ideas, reasonings can invade our catechism to the point of being an obstacle to the word of God. All we have said about pictures therefore applies to ideas and arguments.

These are necessary in catechism, in the full measure in which the child uses reason to grasp the message of God. Explaining the catechism always means, to a greater or lesser extent, using human reason. But we must be wary of the danger, for our ideas, our explanations, can also be as " thick " as the pictures and veil more than shew the mystery. The " attributes " of God, well explained, well understood and memorized, can hide God from the innermost soul still more than pictures of a venerable old man. Our analyses of grace can make us proof against the presence in us of the love of God and children who, thanks to exact and well presented explanations,

know, be if the teaching of revealed truth has not induced it ? The authors tell us, when they promote silence in order to hear God speaking. But is it certain that these small children will listen to the voice of God only ? Far more likely that the child will be caught in the toils of false mysticism, so fashionable today in certain quarters. The pupil will reach the point of believing that he possesses an infallible doctor inside himself, and soon that he is himself this doctor. Such methods, promoted and cultivated, seem to be much closer to Protestantism than Catholicism. In any case, they have the serious disadvantage of introducing in the child's mentality the well-known tendency to appreciate the value of revealed truths according to this experience, not by reason of divine authority, formal object of Faith, but by reason of their conformity to vital needs. And this attitude would easily lead to Immanentism." (Loc. cit., p. 93).

¹ *De catechizandis rudibus.*

² *Sources*, I, p. 11.

³ *Doctrine*, I, pp. 20-24.

have somewhat understood the ideas of nature and person, may find themselves further away from a living contact with the Trinity or with Christ¹.

There is no growth in faith without a constant effort of purification and interiorisation.

Adherence of the intelligence, faith is also the commitment of the whole person. "Children are told more about reason than about liberty," remarks Canon Colomb. He adds: "It is quite right to talk about reason; it is wrong not to talk enough about liberty."²

Nowadays Christian and secular milieux intermingle; it is no longer possible to "preserve," we must really educate the free person, called upon to fight for his faith, to choose. Our catechism must absolutely go beyond memory and customs (although these must receive their share), beyond the intelligence (although we must see that the child understands); all must be imbued with liberty, offered for acceptance, for choice (in the measure in which that has a meaning for the child).³

It is capital that the consequences of the doctrine taught be followed right up to *execution and insertion in life*. "In any case, the catechism is and must remain the 'instructive' part of religious education."⁴ But we must be careful to separate as little as possible instruction from education.

Canon Colomb excels in shewing the prolongation of the lesson in spiritual life.

In the History of Salvation, he shews us and makes us participate in the progress of the meaning of God and man.⁵ His essays on the liturgy suggest dispositions for receiving Communion during each period.⁶ His doctrinal teaching inculcates the meaning of the newness of the life of grace, the meaning of Christian greatness.⁷

¹ *Ibid.*, p. 24. Mgr. LUSSEAU does not fear the indiscreet use of intellectual formulae and attacks "anti-intellectualism which often goes as far as considering the concept as devoid of objective value and reasoning as devoid of efficacy" (*loc. cit.*, pp. 92-93). Mgr. GARRONE does not share this "conceptualist" optimism: "Faith is adherence to a Mystery, inaccessible to and untenable by reason: the necessary efforts of the latter may be fatal to the balance of faith if they are not inspired and continually straightened out by grace." (*loc. cit.*, p. 56).

² *Doctrine*, I, p. 37.

³ *Ibid.*, pp. 19-20.

⁴ *Sources*, I, p. 13.

⁵ See for example: *Sources*, II, p. 9; *Sources*, III, pp. 8-10.

⁶ General (*Catéchisme*, II, p. 107; *Doctrine*, II, p. 161); Advent (*Sources*, I, p. 76); Christmas (*Sources*, II, p. 16); Lent (*Catéchisme*, II, p. 169); Easter (*Catéchisme*, II, p. 193; *Sources*, II, p. 151); After Pentecost (*Catéchisme*, II, p. 215; *Sources*, III, p. 14).

⁷ See, for example: *Sources*, I, pp. 128-129.

His Eminence Cardinal Suhard saw and praised the orientation of this catechetical effort, which goes on until spiritual life is integrated in religious teaching. In the Foreword to the *Troisième Étape* of *La route du ciel* he wrote :

A deep intuition is at the origin of “Formation Chrétienne des Tout-Petits :” the feeling that nothing has been done as regards teaching the catechism *as long as spiritual life has not been incorporated in religious instruction...* From the earliest age “attitudes of the soul must be aroused” at the same time as “basic truths are given.” It is one and the same movement : intelligence and Faith, knowledge and Love, must inter-penetrate, help each other, receive one and the same welcome from the soul “so naturally supernatural” of our baptized little ones.¹

But, as can be guessed, there is a lurking danger for the catechist : that of being so careful either to rely on experience or watch it progress in line with knowledge, or make children live the teaching received, that it happens, as mentioned in Mgr. Lusseau’s criticism, that “priority is given to the child’s Christian attitude over the teaching of revealed doctrine.”² A recommendation by the Hierarchy is directed towards this danger. We shall comment upon this in the second part.

2. Religious Teaching Enriched by Recourse to the Bible and Liturgy.

The catechetical effort of our day is increasingly animated by a return to sources : Bible and Liturgy. In Germany, J. B. Hirscher’s initiatives during the first half of the XIXth century already forecast this revival ;³ in France the biblical and liturgical movements also exercise an influence on the teaching of catechism. The books by Canon Colomb and Melle Derkenne, among others, bear witness to this. Christ’s message thus reaches children and adults no longer through *one* exaggeratedly privileged channel — systematic and abstract teaching — but *four* : the Bible, the Liturgy, doctrine and, finally, Christian life, the fact of the Church, already mentioned.⁴

¹ *La route du ciel*, Troisième Étape, Paris, Éditions du grain de sénevé, 1948, p. 7. Italics mine.

² *Loc. cit.*, p. 92.

³ See Franz ARNOLD, *Revival and Dogmatic Preaching and Catechetics*, in *Lumen Vitae*, III (1948), pp. 488-509. — Jos. A. JUNGMANN, S. J., *Catéchèse*, Brussels, Édit. Lumen Vitae, 1955, pp. 273-274.

⁴ It might simply be said that Revelation comes to us through the Church ;

A. *Bible*. In going back to the Bible, Canon Colomb is aware that this is a return to the *most traditional* catechesis :

The most traditional presentation of the Christian mystery is that which unfolds the history of the Kingdom of God, as told in Holy Scripture. The Scriptures are one of the essential sources of catechism. We have lost much by neglecting them and must welcome the powerful movement which brings the Christian people back to them. We would like this work to be instrumental in bringing back catechists.¹

Canon Colomb, it is true, does not expect us to seek a unique point of departure in the Bible (Mgr. Lusseau would like to bring us back to this objective which the Munich Movement proposed around 1900²) or a collection of edifying stories. He asks us to bring into prominence the *unity of the story of Salvation : Christ prepared, given, communicated in the Church of yesterday and today*.³ Is not this, according to Fr. Jungmann, one of the most urgent tasks of catechesis, faced with the dechristianization of the masses ?

What the faithful lack is a sense of unity, an overall view, a certain understanding of the wonderful message of divine grace... Today, when the Christian is confronted, no longer with heresy but with emptiness, he should be sure of his possession, glad of his wealth, grasp the plan of Salvation and begin to conform his life thereto... The Catholic must not be under the impression that he is obliged to adhere to a multitude of particular points of doctrine (of which only the theologian knows the logical connecting link). He should at first glance discover the great plan of God Who, in Christ, wishes graciously to draw humanity to Him.⁴

but it is advisable to make it clear that the Church has the deposit of the Bible, performs the Liturgy, authentically interprets the matter revealed, lives through the life of her Head.

¹ *Sources*, I, Preface, p. 1.

² "We are thinking of the traditional way of using the Bible and Liturgy. If at times this has appeared to be over-discreet, it would seem that the new method is wrong in not sufficiently considering these sources of instruction as starting points and runs the risk of deviating, by sometimes centralizing catechetical instruction on them, the lesson away from the aim of catechesis properly speaking, which is, first and foremost, to inculcate religious truths in an exact form and logical order, with a view to an intellectualisation of the revealed truth." (*Revue des Cercles d'Études d'Angers*, March 1957, p. 142).

³ *Sources*, I, pp. 1-3, p. 48.

⁴ Joseph A. JUNGMANN, S. J., *Theology and Kerygmatic Teaching*, in *Lumen Vitae*, V (1950), pp. 258-263. — Mgr. LUSSEAU is right in speaking of the *obligation* of faith (*loc. cit.*, pp. 116-117). His article would, however, gain if more stress were laid on the *Good News* of Salvation.

But this first glance must, in the light of faith, *penetrate more and more right into the mysterious depth of the history of salvation.*¹

There are few points on which Canon Colomb has been so insistent. He urges the catechist to go beyond the wonderful aspect of the story and *draw out the religious content*² (whether in the Old Testament, the New Testament or the History of the Church) ; he recommends *progression from the exterior towards the interior* ;³ in the study of the Gospel : the miracles, doctrine, virtues of Jesus, His intimacy with the Father, will be successive stages along this path ;⁴ in short, we must *pass from history to the mystery in Christ*⁵ and in the Church.⁶

Having once reached this depth, the Christian will communicate more clearly with a reality which became his on the day of his baptism, and in which he must not cease to grow. “*The mysteries of Jesus are our own;*”⁷ we must, like Him, carry the cross,⁸ risen again with Him, we have conquered sin.⁹

It is therefore not sufficient to embrace the history of salvation as “*a vast panorama;*”¹⁰ we must become aware that “*we are part of this history.*”¹¹

B. *Liturgy.* — Better still : we must associate ourselves with the mysteries in liturgy which makes them present to us precisely to this end.

The oldest traditional teaching... was given in a liturgical setting ; catechesis was the commentary of rites lived by the catechumen ; moral life was made to depend on the commitment bound to the very reception of the sacrament : the confession of faith is the obligation of those who are baptized ; charity of those who take part in the Eucharist. This liturgical setting being communal, Christian formation was given, not so much by the word of one as by the more penetrating influence of a praying community. Subject to certain changes necessitated by circumstances, it is highly necessary that our teaching again become liturgical. Here again, we have only

¹ *Guide*, I, p. 5. — *Sources*, I, p. 3.

² *Guide*, II, pp. 14-15, 18, 21, 35. — *Sources*, I, pp. 2-3.

³ *Guide*, II, pp. 40, 53. — *Sources*, II, p. 128.

⁴ *Sources*, II, p. 67.

⁵ *Ibid.*, p. 7, p. 84.

⁶ *Sources*, III, pp. 5-6.

⁷ *Sources*, II, p. 88.

⁸ *Ibid.*, p. 112.

⁹ *Guide*, II, p. 13. — *Catechisme*, II, p. 206.

¹⁰ J. A. JUNGMANN, *loc. cit.*, p. 274.

¹¹ *Sources*, I, p. 47.

found dryness and inefficiency by drawing away from the official teaching of the Church, so alive, so "active," so dramatic and penetrated with true sanctity. We must rejoice that a strong movement is endeavouring to bring the catechism back to the liturgical source.¹

With the History of Salvation once again a living part of the liturgy, it is understandable why Canon Colomb has given his catechism an *essentially liturgical framework*.

During each period of the liturgical cycle, we present events which, in liturgy, have become mysteries, incomplete mysteries, which we must complete in our life on earth, according to the words of St Paul: "I help to pay off the debt which the afflictions of Christ still leave to be paid." Thus projected on our spiritual life, the liturgical cycle appears as the sacrament of a spiritual ascent which, by Christ's desire, through trusting faith and the cross, finds fulfilment in union with God and in charity.²

Firmly resolved to return to the sources of catechism, Canon Colomb nonetheless denounces, with true insight, the danger of a certain lack of moderation which tends to omit from the catechism all somewhat systematic presentation of the Christian message; "our children would only hear the message by way of the Bible and the liturgy."³

C. Doctrine. — But the real danger, when passing from Bible and Liturgy to the teaching of doctrine, is to cut off systematic teaching from its sources.

Canon Colomb puts a case for a *theory close to its sources*⁴ and there he agrees with Fr. Jungmann even if, in practical application, he differs from the author of '*Catéchise*'.⁵

Just as the story of the history of salvation, doctrine must be *strongly unified*. Chapters must be grouped around a main idea which is deemed essential in spiritual life, and links must exist between the groups. Moreover, "the intelligence must necessarily be brought back to fundamental truths, and no truth must remain isolated in the mind of the child.

¹ *Ibid.*, p. 1.

² *Sources*, I, p. 3.

³ *Doctrine*, I, p. 10.

⁴ *Ibid.*, pp. 10-12.

⁵ "Even in the systematic account, summarized substantially in the catechism and always obligatory in higher catechetical studies, the basic plan (the unfolding of the history of our salvation) given above must predominate." (*Loc. cit.*, pp. 274-275).

In the centre of all the chapters and groups, there is above all the presence of Jesus Christ : He speaks to us and gives His Church her mission ; it is He Whom the Church and each one of us try to imitate. With baptism, we know and become one with Christ crucified and risen again in faith and charity. We may well linger with our children over each paragraph of each chapter, if Christ is not the living Person with Whom and by Whom they must live, our word is lifeless, we have dissected a corpse.¹

After an introduction on the *soul* and *God*, the structure of the exposé presents three pairs of factors : *the new birth* and *the new Kingdom*, *the spiritual combat* and *the cares of the Church*, *the portrait of the Christian* and *the law of charity*. This order has distinct advantages though debatable in some ways.² At any rate Fr. Motte's criticism cannot be applied to it.

Our textbooks, apart from a few exceptions, have a rationalistic tendency... They do not show that Christianity is, not only doctrine, but history and mystic...³.

In the words of Canon Colomb, “ reason and its processes and logic wish to be in *the service of faith*. ”⁴ He presents “ a message which is the word of God, received certainly by the whole of man (including reasonable man) but which claims from him a new life, the life of the child of God. ”⁵

In short, the content and method of religious teaching are adapted to its end : to nourish and develop a living faith. Canon Colomb has very well expressed the necessity of a *formula* which summarizes the content ; he might perhaps have stressed it more (see, for example, His Lordship Mgr. Garrone's “ *Que doit contenir le Catéchisme ?* ” pp. 625-626) ; these formulae need not be only abstract, they may be liturgical, or even some particularly expressive or condensed biblical text.

3. *A Catechism Better Adapted to Ages, Environments and Spiritual Needs.*

A. *Adaptation to Ages and Spiritual Needs.* To adapt the catechism to *ages* has been for a long time one of the chief cares of the

¹ *Doctrine*, I, p. 15.

² See page, no. 7.

³ Cited in *Doctrine*, I, p. 7.

⁴ *Ibidem*. Italics mine.

⁵ *Ibidem*.

French Catechesis : " The aim is to establish as soon as possible as many cycles as there are really different ages. " ¹ We are glad to say that the problem is actually tackled on a *much wider* basis : " The teaching of the catechism must follow an order more logical than the strictly liturgical order, but in conformity with the *age* and the *needs of the child*, the *aim of the catechism*, the *nature of the message* to be transmitted, and the intellectual setting of the Christian Community. " ² This is a complete programme ; it might, however, be preferred in a more hierarchical form.

Regarding adaptation to *age*, Canon Colomb modestly says : " We are well aware of the risk we run with our present-day knowledge of child psychology, in being too definite about the spiritual food which he may need at such and such an age. " This collection of textbooks can perhaps only be an experiment. ³

How do the authors approach this task ? Sometimes they work on the basis of observation relative to the *stage reached in the general psychic, intellectual, moral development*. Thus in the " *Guide du Catechiste* " covering the textbook " *Dieu parmi nous* " :

The child is in possession of his powers of perception and activity. He exercises now his powers on the universe. He begins to show real interest in things, facts ; and having seen them as they are, he exercises his constructive activity on them...

His reason is of a practical nature. He acts with method... And he only understands what he acts...

It seems therefore that a religious program adapted to this age ⁴ must put before the child the *objective concrete aspect* of the revealed truth, i. e. the story of the Kingdom of God and even more the liturgical action of the present Kingdom of God. ⁵

The program of the first and third grade has been drawn up on such considerations. ⁶

¹ *Sources*, I, p. 17.

² *Doctrine*, I, p. 13.

³ *Guide*, I, p. 7.

⁴ Italics mine.

⁵ *Guide*, II, p. 5. — After such a declaration, it is surprising to find that subsequently (in pp. 47-49) attention is drawn almost exclusively to the *interior* reality of the Kingdom of God.

⁶ *Guide*, I, pp. 9-10 ; *Guide*, III, p. 5. — For instance, we read these lines : " "Age of reason : age of ' birth ' of the spirit, up to then lying fallow in the mind of educators, and which will gradually detach itself. It is important to cultivate an instinct from its inception : this is a psychological law. The years from 7-9 are given over to the training of the moral conscience, or rather of the spiritual conscience and finally to give the meaning and desire of the state of grace " (*Guide*, I, p. 9).

Several influential authors seek to adapt themselves, even more than to the general development of the soul or intelligence, to *the religious evolution which in their opinion is linked with the growth in age*. They wish us to take as guide and point of departure, not only the knowledge which a child may have assimilated (and which perhaps he is unable to apply), but the *spiritual attitudes of which he is capable*. For example, a child of 9 is able to adore God : what must be his knowledge of God before he can easily adopt this attitude of adoration ?¹

“ Progressive textbooks ” reveal the same standpoint :

They present a progressive program. In other words, the program is worked out, for each age or group of ages, not according to a theological system, of which a complete summary, more or less developed, is given, but according to the age of the child and the religious needs of this age. Some parts of the elementary textbooks may be left out if they do not nurture the religious life of the child. On the other hand, one part may be strongly brought out because it fulfils a need of his religious life. And when, as often happens, the same things have to be repeated, the attitude, the spirit, the light in which they are presented, are different and correspond to the child’s mentality.²

This is a delicate point on which, moreover, French catechists differ. What exactly are these “ religious needs ” ? How do we know them ? To what extent are they connected with age ?

No-one denies that age plays its part in the expression of the believer’s commitment at the main stages of his life : childhood, adolescence, maturity, old age. But do not interest in religious teaching and eagerness to put it into practice depend less on age than on the development of the theological virtues and fruitful education ? With regard to religious experience, Canon Colomb remarks that it depends on several factors : the grace of God, temperament and age of the child, environment in the world, religious community.³ Yet when he draws up his program he seems to neglect the other factors and consider age only : “ progressive teaching ” he states “ consists precisely in following the actual progress of religious experience according to age. ”⁴ Hence the danger of applying to children of the same age norms suggested by observation of children

¹ F. DERKENNE, *La vie et la joie au catéchisme*, Première année, Paris, de Gigord, 1956, p. XIV. Italics mine.

² *Guide*, I, pp. 6-7. Italics mine.

³ *Doctrine*, I, pp. 17-18.

⁴ *Ibid.*, p. 17. Italics mine.

of *one* environment, whether privileged or the contrary. Fr. Xavier Lefebvre, who has acquired considerable experience in fervent communities, makes the necessary distinctions and recognizes the need for a more demanding program for children belonging to them.¹ But the general tendency is to ignore these distinctions and establish the apostolate — very devoted it is true — on the basis of *dechristianized* surroundings.

It is understandable that Mgr. Lusseau opposed this attitude in favour of better communities.

As it is impossible to discover at the outset the religious level attained by the child, the new method supposes them to be all on the lowest level. Thus the progressive catechism treats the Christian child who has already received a religious initiation at home in the same way as the child, whether baptized or not, who comes to the catechism class from paganized surroundings, without the slightest religious knowledge.²

Similarly, the criticisms, excessive though they be, levelled against the thesis of *conscious* religious needs, demonstrate real weaknesses.³

B. *Adaptation to environment.* I have already mentioned this subject in passing from age to education (diversified according to environment); a few supplementary remarks will suffice.

Readers of *Lumen Vitae* will recall the article by Fr. Daniel and Fr. Lanquetin: 'Catechism' Books and Milieux.⁴ Canon Colomb admits as legitimate an adaptation to lay environments:

It would obviously be wrong not to demonstrate unceasingly that the message of Christ must find expression in our behaviour in daily life, and that it touches the humblest problems. For this reason catechisms making wide use of language, customs and comparisons drawn from daily life are

¹ Xavier LEFEBVRE, S. J. and Louis PERIN, S. J., *L'enfant devant Dieu*, Paris, de Gigord. — See also Brother Vincent AYEL's "Vers une signification exacte de la progression dans l'enseignement religieux" in "Catechèse pour notre temps," Cahiers de Lumen Vitae, XII, Brussels, Lumen Vitae Press, 1958, pp. 193-210. If I am not mistaken, the *spiritual age* (degree of religious development) must be considered more important than the *mental age*. Subsequent adaptation will always be necessary; *individualized* teaching is needed in religion more than anywhere else.

² *Revue des Cercles d'Études d'Angers*. January 1957, p. 93. The very distinguished Prelate adds the following note: "Is there not a certain anomaly in giving the same religious teaching, according to the same method, to children of such different condition?" (p. 95).

³ *Revue des Cercles d'Études d'Angers*, March 1957, pp. 138-139. See pp. 697-698.

⁴ *Lumen Vitae*, V (1950), pp. 539-548.

published. For the same reason, the catechist, whatever book he uses, will do well, if he wishes to maintain contact with the children, to adapt his teaching to the mentality and language of their secular environment.

But there is another danger: failure to keep the frankly supernatural character of the message; this message demands first of all a life hidden in God through Christ Jesus, a life of charity which is not brotherly love, but the very love of the Holy Trinity, and which implies that forgiveness which is so much beyond man's capacity. It seems wrong to me to say that a Christian activity must be so well in harmony with a given milieu "that it would almost lose its significance in another."

It would reduce the message of Christ to the measure of a lay environment's comparisons... It is rather by pointing to a spiritual experience, the same everywhere, that we will transmit a truly religious message.¹

From the point of view of the catechism, the religious vitality of the environment matters more than its lay originality. Adaptation to a diversity of religious environments is often deficient, as I have already pointed out. But it has its points, it helps to mobilize the parish community for the benefit of religious teaching; and attention to the formation of the child's *personal convictions* goes side by side with that of his insertion into the community in which his faith will grow.²

4. *A Catechism Inserted into a General Pastorate.*

A catechism which aims at nourishing and developing a living faith can only succeed when inserted into a general pastorate. The failure of catechisms which are isolated psychologically and sociologically has led pastors of souls and catechists in France to become aware of this. If faith is to develop normally in children and adolescents, educative surroundings must co-operate: parish, family, school, movements; the pastorate must be addressed to youth and adults together. The instruction and religious formation of youth is *church work*.

Canon Colomb, M^elle Derkenne and others have stressed the rôle of the *parish*: community of faith, prayer, good works.³ A parish conscious of its mission collaborates fully in the sacramental initiation of the children. The children are initiated into the Mass by

¹ *Doctrine*, I, pp. 19-20.

² *Doctrine*, I, pp. 19-20.

³ *Sources*, I, p. I

the attitude of adults,¹ and baptisms, confirmations, first communions must be "parochial events" which 'concern' all parishioners.² The experience of a true parish community gives life to lessons on the Church.³

The necessity of collaboration of the *family* is becoming increasingly better understood. The work of la Formation Chrétienne des Tout-Petits, which was originally started to replace mothers, soon sought their help;⁴ even in dechristianized surroundings, an effort is made to interest parents.⁵ Canon Colomb insists on the spiritual mission of parents within the parish; it happens, however that his meaning his not made quite clear.⁶

The function of the *Christian school* in the formation of the believer is not always fully recognized by catechists. Quite rightly, they recall its parochial responsibilities;⁷ but ignore its finality or somewhat overlook it in favour of the catechism.⁸ Often, too, the author refers to non-Christian schools, which most of his children probably attend.⁹

I have mentioned certain efforts made in France towards a revival of catechesis. Results are encouraging. That these efforts may have partly failed, sometimes taken a wrong turning, is no wonder. What are the directives of the Episcopal Commission: they ask for a march forward with a clear view of the end to attain. I propose to comment firstly on the second of these directives.

¹ See F. DERKENNE, *op. cit.*, p. XLIX.

² *Doctrine*, II, p. 89.

³ *Doctrine*, I, p. 18, 180. — *Sources*, III, p. 103.

⁴ Mme L. DAMEZ, *La «Formation Chrétienne des Tout-Petits»*, in *Lumen Vitae*, I (1946), p. 91.

⁵ L. RÉTIF, *La Formation religieuse des enfants de milieu populaire déchristianisé*, in *Lumen Vitae*, I (1946), p. 471.

⁶ *Sources*, I, p. 45: "Just as your mother spends her life in taking care of your body, the school teacher in developing your intelligence, the priest spends his life in caring for your soul... The catechists speak in the name of the priest (and your mother too when she speaks to you of God).

⁷ *Doctrine*, I, p. 18.

⁸ *Catechism*, III, p. 20: "In school one learns above all to develop one's reasonable soul, in order to become master of the world. At catechism one learns above all to develop one's reasonable soul in order to become a child of God."

⁹ For example, *Sources*, III, chap. XIX and XX.

II. CORRECT SOME ERRORS OR INSUFFICIENCIES

1. *Specific Function and Proximate Object of the Catechism.*

The specific function and proximate object of the catechism is to transmit the message of the Church, to give religious teaching. This is its necessary and primary role in total religious education.

If, therefore, the catechist must bear in mind the actual formation of the child's conscience and the insertion in his life of the teaching given, he must always give priority to religious instruction properly so-called.

Catechism shares with other educative means the responsibility for total religious education. Its *specific function* is to give religious instruction.

Mgr. Lusseau feared that catechism would attempt to take the place of parents; he asked that pluralism be safeguarded.¹ His apprehensions appear to be exaggerated: if in a general way the problem of effective collaboration between parochial catechism and Catholic schools is not yet solved, catechists have constantly tried to arouse parents to the sense of their responsibilities and ensure their co-operation. The truth is rather that in de-christianized districts catechists have willy-nilly been forced to supplement parents and sometimes to deny their own task its priority.

“Catechism is and must, whatever happens, remain the ‘instructive’ part of religious education,” said Canon Colomb.² It was time that the Hierarchy should recall the *nearest object of catechism*. The desire, — praised by Cardinal Suhard and approved in recent directives, — to “incorporate spiritual life in religious instruction” ends in some cases, which it is important not to generalize, by throwing into the shade the “basic truths” which are the foundation of “life attitudes,” limiting the teaching so that it has time to penetrate the soul and enter into life, even at times omitting certain truths on the ground that they correspond to ‘attitudes’ which are considered premature.

For example: many have been struck by the contrast between

¹ *Revue des Cercles d'Études d'Angers*, Feb. 1957, pp. 115-116.

² *Sources*, I, p. 13.

the new edition of the “Formation Chrétienne des Tout-Petits”¹ and the old one inspired directly by M^{me} Damez.² Each chapter included ‘basic truths’ and ‘attitudes’³; now the ‘attitudes’ only are retained. The program was formerly almost too abundant according to experienced opinions;⁴ now the ideological content is reduced to meagre proportions, particularly in the first volume: 32 talks meant to lead to the discovery of God particularly through the gift of creation; useful to teachers no doubt, but many will feel the need to complete them by giving greater space to Jesus and the Bible.¹

If I here ended my commentary on the second directive, I would be avoiding the most delicate task, and the most imperative in present circumstances: to characterize and identify the *religious teaching* which the catechism must transmit. Shall we adopt Mgr. Lusseau’s conception? It would throw discredit on many efforts of the past years under the direction of the “Commission Nationale de l’Enseignement Religieux,” it would condemn the present catechetical revival and, moreover, be a deviation from the authentic traditional catechesis of the Church. In France, and elsewhere, many are aware of what is at stake and fear a regression which would spell disaster to both catechesis and pastorate. Proofs in hand, I have recalled the magnificent work accomplished in France to ensure — in the very terms of the Episcopal Commission — “a catechism able to nurture and develop a living faith”.⁵ I do not think that the catechism proposed by Mgr. Lusseau fulfils this qualification.

To begin with his articles, I fear that, in spite of penetrating observations, they may make an unfavourable impression on historians of catechesis.

The eminent prelate shows a strong desire to maintain the catechetical tradition of the Church; he defends “the value of the *traditional* methods” contested by “the new method” (p. 92); he recalls the results of “the *traditional* method” (p. 92) “the method *so far in use*” (p. 93); he invites his reader to a “construc-

¹ Jeanne-Marie DINGEON, *Méthode progressive d’enseignement religieux*. 3 volumes, Paris, Éditions Le grain de sénevé, 1956.

² *Paternité*, n° 76 (March 1957), pp. 151-156. Mgr. Lusseau echoes this (*loc. cit.*, p. 118).

³ *Formation Chrétienne des Tout-Petits, Première Étape, Deuxième Étape, Troisième Étape*, Paris, Éditions Le grain de sénevé.

⁴ X. LEFEBVRE, S. J., *op. cit.*, p. 251.

⁵ See X. LEFEBVRE, S. J., *loc. cit.*, pp. 251-252.

tive effort" to an "authentic improvement of the *traditional* method" and begs him not to sacrifice "old experiences for a new start from zero" (p. 115); he recalls that "catechism has always been in the *tradition* of the Church a method of teaching (p. 116);" "in order to return to *tradition* and progress," he asks us to "react with prudence and firmness" against a mentality created by "publications on new methods" (p. 138), he considers that "the *traditional* method already knew and made good use of several of the methods recently proposed" (p. 139).¹

If only Mgr. Lusseau had defined the "traditional method," as he has the "new method," which he condemns and stigmatises (the word, alas, is none too strong). But nowhere do we find a precise definition or description. Reading and re-reading the articles we are however able to discover what the author means when he refers to the "traditional method;" certain passages are indeed particularly enlightening: this one, for instance: "the object of the true catechism is, first of all, to inculcate religious truths in a precise form, in a logical order so as to arrive at an intellectualisation of revealed facts" (p. 142). In Mgr. Lusseau's exposé, revelation appears as an aggregate of *concepts*.² Hence his insistence on the value of concepts and reasonings which some have no doubt underestimated,³ but which should not on the other hand be overestimated. Hence also this constant comparison — I am tempted to say: this assimilation — which to us seems disconcerting, between religious instruction and lay education.

Is it really more difficult to explain to children, in words they understand, the meaning of God, Creation, the Trinity, the Incarnation, the Redemption, grace, sin, the Eucharist, Heaven, than to teach them to put syllables together, spell current words, do sums, exercise their reason on problems, demonstrate the first theorems of geometry? It is too easily forgotten that the divine Pedagogue who has revealed the truths of salvation has done so in terms adapted to the ordinary human intelligence; that the Councils have only formulated, in precise ordinary terms, the facts of Revelation; that textbooks of authentic catechism have been adapted to children's minds. To

¹ M. Pierre Lemaire supports him: "We not only want to voice an objection, but we look to our Bishops to denounce what is false and pernicious in a pedagogy which some seek to impose in the name of the Church, and which is an *obvious breach with all the tradition of teaching the catechism.*" (*Paternité*, no 76, March 1957, p. 150). Such protestations are lacking both in competence and in Christian modesty.

² "It is always from outside, *ex auditu*, that the life of faith receives its impulse. There is no intuition prior to the tradition of revealed *concept*, still less is there an intuitive knowledge richer than the content of this *concept*." (*Loc. cit.*, p. 138).

³ *Loc. cit.*, p. 93.

carry anti-intellectualism so far as to deny that these catechetical formulae possess a value of adaptation to the intelligence of a child ; refuse them the possibility of putting this intelligence in close contact with supernatural realities ; pretend that concepts impoverish, as much or more so than pictures, the contact and the intimacy of the child's soul with the Heavenly Father, the Saviour of the world, the Spirit of Love, the Holy Trinity, guest of the soul in a state of grace, is to forget that our knowledge, our science of supernatural realities can only be built up by means of the *intellectual function*, raised of course by actual grace or the virtue of Faith, but still operative in its own way, which is not intuition, but concepts.¹

How far we are from His Lordship Mgr. Garrone :² How far from Canon Colomb ! when the latter leads us to the Bible and the Liturgy as sources of catechesis, when, besides a logical order in a systematic exposé, he recommends the order of the history of salvation for primary teaching, when he presents the catechism as an initiation to the Mystery of Salvation, he considers that he is returning to the great tradition and not inventing a new method. Jungmann's³

¹ *Loc. cit.*, p. 140.

² "The sacramental expression is not superadded to the articles of the Creed ; it expresses them rather in its own language and ' realizes ' them, that is to say makes their content of Truth actually present and communicates it. This original language is *completely human*, not reduced to *conceptual* elements, but mobilizing the *entire dynamism of human nature*. Religious teaching which is not set in some way within this integral milieu of expression is not the Church's teaching. More, it is *dangerous*, for it risks harbouring two false notions : that the faith is purely a matter of the intellect and of conceptual intellect, and also that it is possible to feed faith elsewhere than at the source of grace, *outside the atmosphere of prayer and of divine bounty* in which the Church lives." (His Lordship Mgr. GARRONE, *What ought a Catechism to Contain?* Lumen Vitae, V (1950), p. 595).

³ The reader will find a brief but very enlightening exposé of the history of catechesis in J. A. JUNGMANN, S. J., *Catéchèse*, Brussels, Lumen Vitae edition, 1955, pp. 5-36. The few following extracts concern the character and evolution of catechesis up to the Reformation.

"If we examine in a retrospective glance what catechesis in *Christian antiquity* has to teach us, we come across the following points :

1. It was not deemed sufficient to transmit knowledge, one aimed at *forming Christians* ; hence the long period of trial, examination, the importance given to prayer and fasting.

2. A *serious instruction* was required ; so that the whole institution of catechesis and catechumenate bears its name ; but only little memorization was required.

3. Catechesis is in *close relation to liturgy*... *A living participation in the Liturgy was for each Christian and for the community the best means of acquiring the necessary religious knowledge.*

4. In Christian families the parents were, in the proper sense, the catechists of their children." (pp. 11-12).

The study of catechesis in the *Middle Ages* leads to the following observations :

and Arnold's historical works support him. Mgr. Lusseau's conception of religious teaching bears the mark of the XIXth century ; in this restricted sense, it is *traditional*.

2. Content of Catechism.

During early years, the teaching of fundamental supernatural truths like original sin, the divinity of Our Lord Jesus Christ and His Mission of Redeemer of mankind, the Holy Spirit, the Commandments of God and the Church, can neither be omitted nor above all positively excluded.

Some have thought that such omissions or exclusions were justified by reason of pedagogical principles, valid for secular subjects, but which can only be rightly applied to the teaching of the truths of faith by taking into account the special nature of all religious formation wherein the action of grace enters.

In practice the following rules will be kept.

Very small children will already be taught, in a global way at least, the fundamental truths. When they reach the age of reason, these truths will be presented more and more explicitly and be explained more and more widely. In this way, teaching will be complete from the beginning and progress will bear only on the explanation of religious truths and the manner of presenting them.

In order to avoid all ambiguity, the expression "progressive catechism" will not be used.

This directive appears to me to be the most important for two reasons : it concerns the main 'insufficiencies' or 'errors' of leading works ; it encourages catechists to proceed with a more living faith in the action of grace.

We are asked to do two things : already present the Christian message to small children in a global — I would fain say concentrated, organic, form ; in this presentation not omit, above all never positively exclude, any of the fundamental truths.

- “ 1. We notice the high significance of *family catechesis*.
- 2. We are able, moreover, to appreciate the formative value of *community life*.
- 3. If formal catechesis, in the course of the centuries, has acquired unchangeable *formulae*, that demonstrates the supra-temporal of such formulae, and especially of the Creed (as well as the Pater) ” p. 18.

This general view on catechetical tradition points to the importance of the Liturgy and the life of the Church (family, Christian society) without throwing any discredit on formulae.

The Episcopal Commission's recommendation alludes to those pedagogical principles which, in certain opinions, justified omissions or exclusions. Investigations show three :

*Teaching must meet a conscious intellectual or moral need, or at least begin to arouse it : " one must be thirsty for a drink to be pleasant and refreshing. "*¹

*In order to be understood, teaching must rely on an experience. " As children have not yet an acute sense of sin, Jesus cannot as yet be for them a Saviour. "*²

Religious teaching comes at the right moment — and only then — if it enables the child to transcend the story and reach the mystery; if it can evoke a religious attitude. This principle throws light on a certain " fear of the historical Christ. "³ We read in the books of " *La Formation des Tout-Petits* " :

The *small number of ' stories '* will be noticed... The reason is that it appears more judicious to limit the use of stories (which the little child calls the " stories of the Good God " and which he very much enjoys) as their anecdotic aspect may invade the field of his conscience. Many small children do not get beyond the story if it is well told.⁴

For one or more of these reasons, the presentation of certain fundamental truths is sometimes delayed :

- *original sin*,⁵
- *the redemptive and sanctifying role of Christ* (only His mission of Revelation is at first mentioned),⁶
- *the Holy Ghost*,⁷
- *the divinity of Christ*.

The authors might be accused of being resigned to a " quantitative progression " on these points, partly, at least, on psychological grounds. But it would be unjust to exaggerate the number of

¹ F. DERKENNE, *op. cit.*, p. XIV.

² F. DERKENNE, *op. cit.*, p. 81.

³ J. RIMAUD, in *Études*, Jan. 1957, p. 98, denounces this fear.

⁴ Jeanne-Marie DINGEON, *A la découverte de Dieu*, Paris, Édition Le grain de Sénevé, p. 6. — Same idea : *Par Jésus, Dieu parle*, *ibid.*, p. 4.

⁵ *Sources*, I, p. 70 (Canon Colomb takes guidance from a Christocentric teaching rather than from psychological considerations) also *Catechism*, I. F. DERKENNE, *op. cit.*, p. 69, 75... J. M. DINGEON, *A la découverte de Dieu*, pp. 4-5, etc.

⁶ *Guide*, I, p. 33. — F. DERKENNE, *op. cit.*, pp. 81, 139, 159, 183, 190.

⁷ F. DERKENNE, *op. cit.*, pp. 90, 104, 153. — J. M. DINGEON, *op. cit.*, p. 7.

these delays or draw a parallel between these authors and the modernists.

A danger resulting from these delays which I would be inclined to dread more, concerns the *global presentation* intended for any specific age : The Gospels, the Good News do not appear at the start as a message of Salvation. In a masterly fashion, Canon Colomb has given the content of catechism and grouped the truths around the mystery of Redemption.¹ The first textbook of the pupil,² concerned with the formation of conscience, might well get some inspiration from these views and give a larger part to the Saviour and the Church in this task.³ We must keep to the vision of " God present in the world to save and beatify it ; " the small child is already able to benefit from a glimmer of it.⁴ Then he may be led progressively in the knowledge of the mystery of Christ Jesus. The teacher will make this mystery more and more explicit and will help the young baptized to penetrate its depths. Both may count on an abundance of grace.

3. Directives concerning Methods, Conscience, Attendance at Holy Mass.

Catechismal methods and activities will be judged and accepted in function of the supernatural aim of the catechism. Never will they remain on a purely natural level (unless it is a question of a preparation for the catechism such as is useful in certain milieux). With this in view, catechism will avoid giving too great a place to the experience of the body and the senses ; it will be very strict on the religious value of 'duties,' of films, etc.

Religious experience is not, by itself ; a sufficient criterion of the moral conscience. That is why, while taking care to accustom the child to listen to the voice of his conscience and train him in personal generosity, it must be explained that the Christian's conscience is informed by the teaching of the Church, which transmits the law of God and provides the authentic and exact interpretation thereof.

¹ See pp. 680-81.

² *Parlez Seigneur.*

³ In the same realm of thought, the chapters on the interior reality of the Church in the second catechism are much appreciated ; but her sanctifying rôle could have been made more evident. In the third textbook it seems also that the place given to the 'communal' section after the 'personal' section, in each of its three parts, runs the risk, despite many clear affirmations, of obscuring the role of the Church in Salvation.

⁴ X. LEFEBVRE, *op. cit.*, p. 126, n. 2.

Article 256 of the Directoire pour la pastorale de la messe lays down that classes for initiation into the Mass do not dispense from the precept of attending Mass on Sundays and days of obligation. Some favour opposite methods which are to be prohibited.

The last three directives do not call for much comment.

A *method* is a means towards an end. The choice of methods and activities will be dictated by the end ; they will be therefore judged on their *religious* value ; they must, at least, prepare for a more fruitful reception of the Church's message, a deeper assimilation. Within this preparation are included, for instance, exercises of recollection and the initiation into symbolism, so difficult for modern man.¹ Selected gestures can express interior attitudes and dispose the soul towards them ; they are carriers of thought.² The French catechists have applied themselves to distinguishing the most fruitful activities and facilitating their execution. In this field great is the merit of Melle Derkenne. Of course, some catechists have not always known when to stop. In this connection two excesses must be avoided : to lose precious time in distant preparation, to ignore it in favour of an unconscious rationalism.

The fourth directive concerns a delicate point : the *formation of conscience*. To progress in faith, the Christian must be docile to two calls, the one interior, the other exterior. Similarly, in moral life progress is dependent on docility to two voices : the voice of God in us and that of God in the Church.

Tending to emphasize the interior call, Canon Colomb seeks to arouse conscience before he touches on the mysteries of faith. Does he not run the risk of discrediting a little the 'exterior' voice ?

At 2 years old, or 5, a child is unable to hear directly the voice of God, God speaks through the parents : parents transmit the word of God.

Now God speaks to us direct. He tells us what to do. The "voice of God" in us is conscience. If God came into the room and asked us to do something, we would do it. The conscience is also really God.³

In Chapter 34, it is true, this teaching is completed :

I have already received the Holy Ghost in baptism. He whispers to me what to do. But the Holy Ghost also speaks through those in authority over us.⁴

¹ Jeanne-Marie DINGEON, *A la découverte de Dieu*, pp. 8-9.

² See the article by Father VALENSIN, S. J., in this number.

³ *Guide*, I, p. 24.

⁴ *Ibid.*, p. 51.

It is none the less true, — as I said before — that this excellent textbook would gain in stressing the exterior voice: that of the Church of Christ. This fourth directive attracts the attention of the catechist who will find a well-balanced account in another work by Canon Colomb.¹

With regard to the *Sunday observance*, it is known that in certain parishes of dechristianized districts, the clergy have sought to draw the children of non-practising parents by means of para-liturgies. The “ *Directoire pour la pastorale de la messe* ” condemned this practice by reason of the right and duty of the baptized to participate in the Holy Sacrifice.² The fifth directive recalls this declaration.

CONCLUSION

As forecast in the introduction: the recent directives do not discredit the efforts in general; they warn against excesses in the line of a real progress; what is surprising, and, on the whole encouraging, they invite these men of faith to a still greater supernatural boldness.

They remind educators who have understood the aim of religious teaching: the development of a living faith, the duty of incorporating spiritual life with religious instruction and fusing religious instruction with spiritual life, that the specific function and immediate objective of catechism is to deliver the message of the Church, that the stress on “ Christian attitude ” is excessive when it is in any way harmful to teaching.

They recommend to catechists who have learnt from eminent masters, to transmit the essence of the Christian message; Salvation as told in the Bible, re-presented in the Liturgy, explicitly formulated in doctrinal teaching, developed in the whole life of the Church; not to reduce — for reasons of a psychological or spiritual nature — the message of Salvation, and to rely boldly on the dynamism of faith.

They also remind catechists who have triumphed over a rationalistic spirit and esteem the symbols which carry the revelation and the grace of God, and appreciate the nurturing and

¹. *Doctrine*, III, pp. 17-19.

². See the commentary by J. RIMAUD, S. J. in *Études*, January 1957.

expressive gestures of spiritual attitudes, that they must not lose sight of the one aim towards which all methods must tend.

To the catechists, enemies of legalism and formalism, who teach children to be docile to the interior voice of God, they show the Church, the guardian of consciences, constituted by God.

The catechetical revival has prepared France for a fruitful reception of these directives.

How to Instil Religious Ideas Into a Child's Intelligence

by † Auguste VALENSIN, S. J.

EDITORIAL NOTE. — *On the 10th of January, 1947, Rev. Father Auguste Valensin suggested that our Review reprint the Introduction he had written for Madame Lubienska de Lerval's book “L'éducation du sens religieux” (Paris, Spes). These pages from the pen of the regretted philosopher have lost nothing of their appropriateness; they enlighten, give food for thought and matter for exchange of views.*

There is in Christian Doctrine that which a child can directly assimilate, and that which of necessity escapes him; matter for narration: the events of the Old Testament, those of the New, the life of Saints; and subjects which need to be told or explained: the nature of God, the Blessed Trinity, the Incarnation, the Holy Eucharist.

These religious ideas which teaching cannot instil into a child's intelligence must penetrate by less direct means of education. This is the subject we are about to consider.

This essential though unexplored truth must dominate all pedagogy: it is that man is not a pure spirit, he has a body.

Now, body and soul are not without communication, on the contrary there is a common frontier and many ways through which exchanges can be effected.

Therefore, if it is true that certain concepts cannot be directly placed before a soul whose faculties have not yet been able to develop, why should they not be confided to the body? Indigestible in the concept state, could not these ideas be assimilated immediately in the form of gestures, attitudes, and behaviour.

In its intellectual aspect, Christian Doctrine as elaborated by scholastic philosophy, presents many concepts which, it is the experience of all catechists, are extremely difficult to put before

children. Though not devoid of metaphysical sense, in a way they have a greater facility for this than adults who are encumbered with prejudices, logic and a thirst for understanding, children cannot express what they understand, as they understand in a *wordless* way. On the other hand they can mime it and thus comprehend it.

By way of experience, take a child into an empty chapel in which subdued lighting has been contrived, broken only by the glow of the sanctuary lamp. There is perfect silence. Stand in front of the tabernacle and show it to the child with a solemn gesture, as though confiding a secret. We look at it without saying a word. Then together make a deep bow to the tabernacle, and depart. That is all, no word of explanation, that would only add darkness to light. ‘Jesus,’ “The Little Jesus,” ‘God,’ the ‘Eucharist’ are only words for a child of three to five, even when he seems to have the right reactions, for he reacts rather to the tone of the voice and the solemnity of the utterance and we are out of the mime.

But while making the deep bow, remaining silent, formal, restrained (Pascal says: Politeness is “putting yourself out”) two things have been brought home to the child:

1^o That he is in the presence of someone. One does not behave in this way towards a chair, a door, a dog. Even with one’s grandfather one is not expected to act quite like this.

2^o That he is in the presence of a mystery. This he has *felt*. The soft lighting has impressed it on him, the silence underlined it and his entire body bowed down with reverence has confessed and formulated it. Thus the child has ‘realized’ the mystery much better than adults who understand the word and its etymology, but are not thereby illuminated nor thrilled.¹

This is a first meeting which subsequent visits to the tabernacle will strengthen and animate.

Further, before and after these visits, points of reference will be placed before the child’s mind so that, as early as possible the connection between speech, that carrier of ideas and useful custodian of Dogma, be made with the living thoughts which are the substance and truth of language.

These thoughts will be welcomed or formulated by the intelligence when it is capable of doing so. It would be useless and vain to

¹. The idea of a “presence is natural to a child. He acquires it by the fact of being taken before the tabernacle as before Someone. There is no need to confuse him with the ‘how,’ nor to suggest explanations which are inadequate and which will only perplex him later.”

press or coerce it, as it is more resistant than a door. Meanwhile, what can and should be done is to acquaint the memory with what the intelligence cannot yet grasp. This leads to three ways of teaching, though these three ways are not necessarily distinct :

1º Suitably formulated expressions prepare the mind for future concepts. The child is taught the name of God, he is told about Jesus and Mary, even about the Holy Eucharist. At the same time he is fascinated by stories he can understand and he is made to memorize prayers which he does not understand. These can even be in Latin, it does not matter, all will be turned to good account later. He is given the words and phrases in which the concepts of Theology will one day find themselves at home. This establishes a manner of psittacism, but only a passing one which does not pretend to be knowledge.

2º On the other hand, the child is trained to certain attitudes, gestures and ways of behaviour. This gives him ideas which connect up with the words and formulae placed in his memory. But these ' ideas ' being as yet only " of the body " though they may correspond more or less vaguely with the words, they cannot possibly be one with them and thus the words continue to remain empty.

3º As and when the intelligence becomes capable of abstract reasoning and thoughts begin to take shape of themselves in accordance with action, the ready-made ideas proposed come and take the place of the substitute ' gestures ' and give meaning to the words awaiting them.

* * *

Corporal and mechanical concepts are not only meant to replace for a time intellectual thoughts : they are true seeds of knowledge virtually rich in knowledge. It is the task of pragmatic logic to carry these concepts through the syllogisms employed, from the corporal to the intellectual state. *Logic in action* which is not to be confused with the *logic of actions*. It is indeed not a question of simply noting that a given attitude implies this or that belief and even less bringing this to the child's notice. The logic in action here mentioned causes the corporal concepts to produce the intellectual concepts. Provided that words and formulae have made the intellect receptive, it is best to rely on this logic without counteracting ordinary reasoning by sophistic gestures and erroneous

leading suggestions, such as making the child laugh in church, or allowing him to turn his head aside.

* * *

It must be admitted that the existence of this logic in action has received little attention from philosophers since Maurice Blondel laid down the first principles in an extremely significant article.

Without the existence of thoughts incorporated in behaviour, it would be very difficult to understand the modalities of Tradition. It was not a system of abstract thoughts which Jesus intrusted to the memory of his Galilean fishermen, and it was not abstract thoughts which were first propagated, even when accompanying living thoughts being transmitted from man to man : and in our own days, do we believe that Revelation is only to be found in the printed word ? Isn't it harder to picture to oneself the progression of the Word through the channels and siftings of scholastic reasoning learnt at school than its germination and flowering through men ?

I deliberately say : men ; not souls ; to emphasize that the body holds an essential role in Christian practice and liturgical life. In this line of thought it automatically follows that it is not just any form of observance which can hold, contain and transmit the Revelation of Jesus-Christ, but only that which proceeding from Jesus Christ Himself, has been penetrated by Him with all the mysterious pollen which explains the dogmatic flowering.

* * *

Reverting to the child and to the point of doctrine we have used as an example : the child of 3 cannot understand when one talks to him of the Real Presence. If he does make something of it, it is incorrect ; an accumulation of wrong ideas, ridiculous fancies and nonsense. For, to imagine Jesus in the Host as if miraculously reduced to infinitesimal proportions is not rightly understanding the Real Presence ; nor is thinking that, shut up in the tiny tabernacle with no light or windows, He could, no one visiting Him, be bored. All these foolish ideas are expressly put aside by St. Thomas and if a child adopts them, he will have to discard them some day unless, as happens at times, they poison his faith and eventually destroy it.

It seems, therefore that the best solution is to let the child gradually arrive at the adult mode of thought ; and let him develop

in the course of time the belief that he already holds in his attitudes and behaviour, thus reproducing the development of these same beliefs throughout history. It must be borne in mind that the early Christians considered the Eucharist first and foremost as a food — the ancient metaphor of the heart which is eaten in order to assimilate its strength, becoming for them a reality. These first Christians, child Christians, thought more, when reproducing the Last Supper, of nourishing themselves with Jesus-Christ, than of visiting Him or speaking to Him. And the Bread which they respectfully took away in the hollow of their hands was more of a nature to be eaten than to be exposed in a monstrance (these had not yet been thought of). It is only little by little through the pressure of that logic in action of which we have spoken, similar to the pressure which from a tree-trunk produces the branches and leaves, that the idea of the Living Presence, springing from that of the Food, developed itself clearly in the Christian consciousness. Doubtless for an Aristotelian intelligence, at home with abstract thought, this first premise implied the second, but we can believe that the thought developed not in the manner of a syllogism, but more like a tree : the leaves of a tree follow on from the fact that the branches are there, and do not, for the greater satisfaction of botanists, spring from a theoretical system.

The advantages of this natural process of assimilating difficult ideas are evident. It is only when the dogma of the Real Presence is presented in an abrupt manner in the realm of Faith, that there is danger of its being a stumbling-block, as it is for Protestants ; this is not so when it is arrived at by a kind of natural maturation, of physiological growth. The difficulties encountered by the biologist cause no embarrassment to the rising sap, the dialectic of the tree.

Expressive Gestures in Religious Education

by Pierre RANWEZ, S. J.

*International Centre for Studies in Religious Education, Brussels*¹

1. Symbol and Religious Knowledge.

The symbol is an open door on the invisible. A symbol is a reality perceptible to our senses : colour, sound, object, image or gesture, event or action which, through an impression on our senses or mind, awakened in us either spontaneously or culturally, disposes us to open ourselves to the knowledge of a reality beyond our senses. There exists normally a mysterious affinity, at times closer at other times more distant, between symbol and the reality it portrays.

The symbol is not a sort of tracing, representation or copy of the supernatural reality ; it is a sign which enlightens and guides us towards it.

The interpretation of symbols is a fruit of culture, particularly religious culture. The education of the faculty interpretative of symbol needs a very delicate touch ; it must attain to a simultaneous intuition of the sensible reality with its own qualities and shades and its value pointing to the beyond.

2. Gesture, Key of Symbol.

In any privileged cases, the object perceived and its projection towards the beyond are easily perceived in a single act of conscience. In making a *gesture*, the subject perceives in a single representation the attitude or movement of his body and the hope of ulterior success. This ulterior success may be a simple material realization : my arm

¹ Address : 184, rue Washington, Brussels, BELGIUM.

stretches out and my hand opens to offer an object ; the success desired is the gift of the object. The gestures considered here are not utilitarian, orientated towards a tangible material realization, but gestures which, deprived to such immediate finality, possess a purely formal value ; gestures which are expression and not means. The subject who performs these gestures (or the one who witnesses them) perceives simultaneously the materiality of the gesture and the interior disposition of the soul. Certain gestures are pregnant with a significance of which they could not bear the burden on the material plane, gestures whose form has no meaning from the utilitarian point of view, but which tend to a plane beyond which the body can in no way attain : gesture of hands folded to express an interior attitude of adoration, prostration of a penitent sinner, etc.

3. *The Four Gestures of Christian Life.*

Christian behaviour adopts innumerable attitudes, and specially attitudes of adoration, thanksgiving, compunction, supplication, offering. All these attitudes in their many and variable aspects are grouped around four gestures which define our relation to the Father, the Son, the Holy Spirit and the Church.

- a) *The Christian raises his eyes and his hands to the Father who calls him to praise ; he is a pilgrim who rises and makes his way to Him.*
- b) *The Christian offers his hands that Christ may guide him ; he is a disciple and makes himself available.*
- c) *The Christian lowers his eyes, crosses his hands on his breast ; he adores the interior guest, the Holy Spirit ; he listens to His silent voice and lets himself be transformed by Him in order to become in truth a child of the Father and a disciple of Jesus-Christ.*
- d) *The Christian opens his arms in a gesture of communion with the brothers and sisters who are assembled with him in the house of the Father around Christ, penetrated by the presence of the same Spirit.*

These four gestures may from the earliest age (about four years) be the basis of a first catechesis concerning the Father, the Son, the Holy Spirit and the Church. Very simple prayers are associated with these gestures (they are sung if possible) and little by little, the child becomes aware of his place in the Christian universe : on the way to the Father who calls, led by Jesus-Christ, His Saviour, Guide and Master, interiorly transformed and taught by the Holy Spirit, in union with Our Lady and all the Church.

Let us give an example of such acted prayers. (The complete text of these prayers and the melody which accompanies them will be found in "Ensemble vers le Seigneur" published by Lumen Vitae, pages 91 to 94).

a) *Prayer to the Father*: The child stands, his eyes and hands raised to Heaven, and sings or recites the prayer of which the refrain is : "Lord, how great and beautiful Thou art ! "

b) *Prayer to the Son*: The child stands, elbows close to his body, his fore-arms stretched forward, his hands open, palms upwards and he sings or recites : "Guide me, O Lord, all through this day, protect me from all evil. "

c) *Prayer to the Holy Ghost*: The child stands, his eyes lowered and his hands crossed on his breast : "My God, Thou seest right into my heart... give me the strength to please Thee, guide me, Lord, where Thou wilt. "

d) *Prayer of union with the whole Church*: The child stands, his arms extended in a gesture of union : "Lord, Thou art great and beautiful... young and old, united in prayer, we sing the beauty of Thy works. "

4. *Rhythrical Singing with Gestures.*

In groups, the singing can be accompanied by gestures and movements performed together by the children. The songs quoted above (see "Ensemble vers le Seigneur," pages 91 to 94) lend themselves exceedingly well to these performances.

Three examples : 1) Song : "My Soul Hungers for Thee My God "

Refrain : My soul hungers for Thee my God.

Verses : 1. Lord it is Thee I seek.

2. I desire to see Thee in Thy beauty.

3. I run to Thee to praise Thee.

The best time for this song is before Holy Communion. It would be ideal to provide a large chapel for a small number of children. The pews or chairs being placed along the walls to leave the middle space free, the children form a large semi-circle as far as possible from the altar.

During the beginning of the refrain the children open their arms slightly, downwards, with palms forward, and in singing they

advance three steps : " My soul " (one step), " hungers " (one step), " for Thee " (one step).

Then, stopping, their hands folded and with a slight inclination, they sing : " my God. "

During the verses they return to their first position, arms slightly open downwards, palms forward, and standing still, they sing, their faces turned towards the altar.

2) Song : " How good it is to be Thy friend, O Lord. "

The children form a large circle. They clap their hands in rhythm with the refrain (an accompaniment with tambourines would do no harm) and they make a deep bow when they sing " O Lord. " The singing of the verses can be done while walking in a circle, hand in hand, in time with the rhythm of the song.

3) Song : " Let us bless God with our whole heart. "

The refrain, " Let us bless God with our whole heart, " is sung with eyes raised and arms extended towards Heaven.

The first verse is sung in the following manner : " He forgives all our faults, He takes away our sins " standing, arms half-open, palms forward, with a slight bow. " He calls us in His kingdom, to eternal life, " one step forward, same position of the arms, body erect, head and eyes slightly raised.

5. *The Celebration.*

A celebration is a ceremony of prayer and teaching realized in the spirit of the liturgy, but outside its sphere ; around a central theme, suggested by the symbolism of gestures, attitudes, movement, and objects, take place alternatively biblical readings, commentaries, singing and prayers.

The principle, methods and applications have been thoroughly studied, particularly by Father Coudreau and Father Vimort, and we need not refer to them here.

We would like to draw special attention to a practical study published by Father Vimort under the form of a pamphlet entitled : " Les activités du catéchisme " by the Direction de l'Enseignement Religieux, 6, Avenue Adolphe Max, Lyons.

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6. *A Mass with Gestures.*

During Mass, Christians are invited to adopt five attitudes before God ; five attitudes which are on the whole aspects of a single and same attitude : adoration, thanksgiving, compunction, offering, petition. These acts which place the Christian before the Father are made in Jesus-Christ our Mediator in the unity of the Holy Spirit.

Gestures and body attitudes connected with short refrains or antiphons enable groups of children, even quite young, to enter easily into the spirit of the Church. In the case of the mentally deficient, suggestions given below may be found useful (it has been proved by experience).

a) *Adoration.*

The nothingness of the creature before the Lord can be expressed in prostration : hands at the knees and deep bow. This gesture will accompany the singing of the antiphon "Come, let us adore the Lord."

If it is thought preferable to insist on the duty we have to praise God, the eyes and hands will be raised to Heaven during the singing : "O Lord, our God, how great is Thy name in the whole universe."

b) *Thanksgiving.*

Hands raised (arms slightly open) and a singing of the antiphon "The Lord has done wonders for me, holy is His name."

At the Gloria, the leader gives in the vernacular the first verses of the hymn and the children will be asked to sing the antiphon.

c) *Compunction.*

Standing, hands at the knees, deep bow during the singing of the antiphon "Have mercy O Lord, for we have sinned."

At the Confiteor the leader says : Forgive us O Lord for having so often been disobedient... uncharitable... selfish... vain... After each accusation the children bow and sing : "Have mercy O Lord."

d) *Offering.*

Hands joined, palms turned upwards to form like a cup raised in front or a little below the face. The refrain is sung : "We are Thine O Lord, we are Thine."

At the Offertory, the following ceremony could take place. After the „Dominus vobiscum,” the servers followed by the children go in procession to the end of the chapel. The servers take from the credence table the bread and wine which have been placed there, the children take a flower or a branch in bloom. The procession returns to the altar during the Offertory Psalm, the children deposit the flowers around the altar and return to their places. When the priest offers the bread, then the wine, the children are united to him in song and gesture.

e) *Petition.*

The leader sings at the end of a prayer said aloud: “Through Jesus-Christ Our Lord.” and the children answer, eyes raised and palms of the hands turned heavenward: “Our Father, Our Father, we beg You humbly.”

This concluding invocation could be placed after the Collect and after the Offertory ceremony described above. At this moment the leader suggests a few major intentions, inviting the assembly to join in, for example: “Lord, we ask You to guide Your Church towards Your Kingdom... we ask You to bless these children and their parents...” and he ends each petition with: “Through Christ...”

Such gestures and antiphons give to the Mass, or rather to the participation in the Mass, a certain style.

If the children are old enough, they can be asked to answer ‘Amen’ to the priest, and “et cum Spiritu tuo” and “Deo Gratias.” The meaning of these locutions is explained beforehand.

A lector reads an adaptation of the text of the Proper. See for instance: “Mssel de frère Yves” (Éditions Labergerie), or “Pour célébrer l'eucharistie” (Tours, Mame. Two editions, one for Sundays: “Mssel paroissial des enfants;” the other, daily: “Mssel quotidien des enfants”).

The children can enter the church in procession before Mass, singing a Psalm, for instance, “I shall go unto the altar of God.” In the case of a communion Mass, they can carry an unlighted candle. These candles, collected after the procession, are placed around the altar and lighted at the Offertory. After Mass the lighted candles are returned to the children who leave in procession, singing: “Let us give thanks to the Lord.”

At the time of communion the movements and singing mentioned above under the heading “Rhythmic Songs and Gestures” might

well be used ; the song : " My Soul Hungers for Thee My God " would then be chosen.

Conclusion.

The gestures and attitudes just described could in our opinion, help the child in co-ordinating his religious knowledge and perceiving up to a point how the various elements of the Christian message are connected with each other. Thus the child is naturally led to the interior dispositions of prayer and desire which are suggested by the Church.

An Important Contribution to the Kerygmatic Revival 'The Art of Teaching Christian Doctrine,' by J. Hofinger¹

by Georges DELCUVE, S. J., and Louis MEILHAC
International Centre for Studies in Religious Education, Brussels

The "kerygmatic revival" to which Fr. Hofinger has devoted his talents and efforts for so many years, though dealing with method, is concerned primarily and above all with the content of catechesis and preaching. "Which treasures of Revelation should first be disclosed to modern man? Under what aspects should the whole or parts of the Christian Message (kerygma) be revealed to secure the greatest possible profit to our contemporaries and awaken, develop and establish in them a true Christian spirit, leading them to perfection." In his book "*Notre Message*" *Principal Themes of Christian Preaching*,² Fr. Hofinger already placed before his readers in concrete form in thirty instructions or lessons, a model of this teaching. The essential part of the Christian Message is here condensed into two closely connected ideas: the infinite love of God bringing us salvation through Christ, and the response of our love to the Divine Call, by our union with Christ. This doctrinal synthesis, entirely filled with the Bible and the Liturgy, was meant, by the author, not only to fulfil the reiterated desires of young missionary priests, but also to meet the needs of numerous priests and catechists in Christian countries. His recent apostolate in the United States confirmed these views and urged him to complete "*Notre Message*" by producing a more general

¹ University of Notre-Dame Press, Notre-Dame, Indiana, U.S.A., 1957.

² Éditions de LUMEN VITAE, Brussels, 1955, 184 p.

study on the exigencies of the transmission of the kerygma : this led to the new book "*The Art of Teaching Christian Doctrine*," divided into four sections, plus an appendix. The first section (p. 1-48) explains the central theme of the Christian Message, the mystery of Christ, the greatness, aim and three channels of catechesis : the Bible, liturgy and catechism. To counteract certain recent deviations, pages 42 to 48 are given over to the nature and necessity of systematic catechesis. The second part (p. 49-82) refers to the structure of our message. The author explains the principles which must govern the ordering of the catechetical subjects. In the light of these and of historical precedents he assesses, in an objective critical manner, present catechisms and points to necessary future improvements. The third and fourth sections of the book (p. 85 to 186) go over the main points of the Christian Message so successfully set forth in thirty lessons in the book "*Notre Message*." Finally, the personality and training of the "messengers of Christ" is the subject of the fourth section (p. 187-250). First and foremost the author requires of each one a "kerygmatic spirituality" which consists in a joyful and humble awareness of his sublime vocation, close personal contact with Christ and the practice of essentially "kerygmatic" virtues — fidelity, disinterestedness — and apostolic spirit. However, each separate group of these messengers of the Good News has its own special problems, lay-folk, religious of both sexes and priests : their characteristics are varied and catechetical apostolate conducted in different ways, as is their theological formation and its exigencies. The following headings indicate how thoroughly the author has investigated each aspect of the matter : theological formation of nuns ; 'kerygmatic' theology and its role in the training of priests.

The work ends with two specimen lessons, one drawn from the new German catechism, the other from the French one ; a plan for a three-day retreat ; a catechism bibliography mentioning the latest works and an analytic index.

By carefully studying these pages, preachers, religious instructors and catechists will appreciate to a much greater extent that they are "privileged instruments of Christ," through whom He continues in our times His great catechetical apostolate as the Messenger of the Heavenly Father.

INTERNATIONAL SURVEY

I. NEWS

INTERNATIONAL ORGANIZATIONS

World Congress for the Lay Apostolate (Rome, October 5-13, 1957).

— *Discussion Group: Catechumenate.* On Thursday October 10th, about fifty of the Congress members met at the Domus Mariae for an exchange of views, in French, on the catechumenate. We give below a brief but comprehensive account of the proceedings.

1. *The Problem of Approach.* — In the older Christian countries many adults, even though baptized, remain outside the Christian mentality and the social framework of the Church. Envolved in the struggle for life and caught up by the hold of technology, they are no longer receptive to the Christian "mystery" and the symbolism of the Bible and of Liturgy; their sensibilities exposed to violent shocks are estranged from spiritual values. These difficulties are also on the increase in countries of younger Christian growth as they too gravitate into technical evolution; and in addition the Christian message runs the risk of being considered there as an "import."

These are the problems which catechists engaged in teaching adults have to face. The ways of Providence leading men to the knowledge of the Church are extremely varied. God adapts Himself to individual or national temperaments.

However, one of the privileged means of approach is the personal or communal testimony. God speaks to certain souls through others in whom He lives. This testimony will be the easier understood, if given in the language and through a manner of life similar to that of the unbeliever.

To convince our contemporaries, it does not suffice to talk of God; God has to be shown, in some way they have to experience His love. From this it can be seen that the militant Christian has the duty of living his faith in the daily "obligatory contacts" of the workshop, the office and home environments; also how important are the merely human relationships, those of mutual help and how necessary it is for parochial Catholic Action to remain interested in unbelievers and lapsed Catholics.

The importance of giving testimony should not lead us to underestimate a rational presentation of the Christian Faith, for our contemporaries have a real, though not always apparent, longing for this. Books and pamphlets

often arouse interest and the rôle played by art and literature can have an important rôle. It is important that in younger Christian countries the message of the Gospels should be free from whatever might give it a "foreign" character. And to this end it is desirable that priests and native laymen collaborate in the production of catechism and books on religion.

2. *Formation of the Catechumen.* — There are *three aspects* of this formation : instruction, liturgical initiation, apprenticeship to a Christian way of life. The catechist should first note with care what attracts and what repels his pupil in Christianity and in the Church. He will endeavour to make him aware of the attractions of grace and reduce the opposing factors. In these early days the formation should not be too systematized, but from the very beginning the catechumen will be expected to put his lessons into practice.

God willing, the day will come when, following a fervent retreat, or under the inspiration of a special grace, the catechumen will ask to be baptized.

Now will be the time for more methodical, which does not mean abstract, form of study. Attempts of this nature carried out in such widely distant countries as Holland and Brazil are based on similar programmes. The history of Salvation, entirely dominated by the Person of Christ, is given in a very objective manner ; great insistence being placed on each one's personal vocation and relationship with God.

Initiation into *communal prayer* and *liturgy* are not, as a rule, given enough attention and this is very regrettable. In this regard, the Commission expressed the following wishes :

1º Very early on, the catechumen should become acquainted with a very simple form of communal prayer, not too formal but connected with his own personal life and the daily cares of his home life. The catechist, or the priest, will not fail to underline the connection between actual events and the Christian mystery to which we unite ourselves ; for example, a bereavement and the mystery of death with the resurrection of Christ.

2º The baptismal ceremonies could be carried over a period of weeks or even longer and constitute an initiation into the mystery of Christ.

3º In newly-formed Christian countries, it is advisable to consider prudently how local religious and secular customs could be connected up with Christian liturgy.

Concerning the apprenticeship to the Christian way of living, the catechumen should constitute a progressive initiation. Future godfathers and godmothers, Christian communities (parishes or small groups) have here a mission to fulfil.

3. *Recruiting and Training of Catechists.* There was not enough time left to investigate this subject thoroughly.

1º Though very often limited to a few weeks, the catechumenate really requires a much longer period. Catholic opinion should make itself known and, it is hoped, prevail on this point.

2º It is very desirable that, without abandoning their means of livelihood, men, and not only women, should give some of their time to bringing to the knowledge of Christ those men of goodwill who seek Him. In this way, the

catechumenate will train Christians anxious to make religion the very essence of their lives. The catechumenate will then become the basis of a formation to the apostolate.

G. DELCUVE, S. J.

Third International Congress of Sacred Music (Paris, 1-18 July 1957). — *The mission point of view.* The afternoon of the Fifth of July was devoted to "Sacred Music in Mission lands."

The aim of the session was to comment on the passage of the encyclical "Musicae Sacrae" relating to the Missions: "We strongly exhort the apostles who work with zeal in these vast regions of the vineyard of the Lord to bring great care to this question also, among the very heavy burdens of their charge... that the people may oppose to their pagan songs, often admired even by cultured nations, similar Christian Sacred songs... in the language and with the melodies familiar to them." In this passage, the principle of adaptation already clearly formulated in "Evangelii Praecones," is applied to sacred music. The Church not only tolerates but encourages the use of native musical form in liturgical services.

The Message of Cardinal Costantini which was read to the Congress makes clearer still the pontifical doctrine: "It seems to be evident that, when bringing Christianity to these distant populations, it is not necessary, it is even illogical and perilous, to introduce western music into the Liturgy... His Holiness Pope Pius XII said that grafting was wanted, not deforestation... Our Redemptor was born in poverty, but in the shelter of Bethlehem art was not absent, there were the gifts of the Three Kings and the songs of the Angels. For two thousand years their song has sounded in the entire world, expressed in the language and rhythms of many peoples."

This message, which set the tone of the missionary session of the Congress, is a precious encouragement for missionaries, who often, in spite of the opposition of old native Christians, sentimentally attached to the European hymns learnt in childhood, try to give to religion a form which springs from the very depth of the native soul.

Among these pioneers is Father Proksch, S. V. D., in Bombay, where the government has adopted for use in state schools the textbook of Popular Hymns in Indian style. A letter from him read to the Congress points to the promising possibilities of Indian religious music, provided a resolute stand is taken in the way of adaptation counselled by the Sovereign Pontiff. A number of Christian ideas could be expressed in a most original manner in Indian music, and many Western musicians would discover a world of new musical forms.

The worldwide enquiry conducted by Father Paroissin, M. E. P., Missionary in Burma, on religious music in the missions, leads to two main conclusions. If Indian, Chinese, Japanese, and African music are entirely foreign to modern Western music, they offer on the other hand, a real affinity to Gregorian modes. Hence the preference of Christians in mission lands for Gregorian over modern music. Besides, Gregorian music having reached a

point which it cannot surpass, will find in a contact with non-western forms of art a source of renewed vitality which will benefit the entire Church.

In using native music in the liturgy, it is usually unadvisable to simply and purely *adopt*; *adaptation* is required. Father Sastre from Dahomey stressed this point. Native music is often pregnant with a world of sacred or profane evocations, feelings, images which need to be exorcised and baptized before they can be admitted into the Sanctuary. What is needed is not a collection of existing forms, but the creation of new forms in antique style. The missionaries can lead the way, but only the natives can achieve a final success.

The negro spirituals analyzed by Professor L. T. Achille of Martinique are a fine example of an original religious creation grafted on a popular stem. Finally, Father Rozing, S. V. D., from Indonesia, demonstrated, with records, that Indonesia possesses a magnificent treasure of popular songs which deserve to find a place in the Liturgy of the Church.

The missionary session concluded with the singing of the "Ave Maria," which Chiang Wen-Yeh had adapted to a tune used formerly in the Liturgy of the Temple of Confucius. It seemed to confirm the thesis of the whole session: the enrichment of the Liturgy by the introduction into the sanctuary of artistic forms belonging to the mission peoples.

While the theoretical aspect of religious music in the Missions was brilliantly dealt with by the Congress, it may be regretted that the numerous concerts, recitals, choral performances by the best European choirs, did not include any concert of Asiatic or African music. And yet the interpreters of Indian choirs produced by Father Proksch, S. V. D., at the Marian Congress of Bombay, 1955, or the Congolese choirs directed by the Benedictine Fathers in the Belgian Congo, or the Little Madagascar Singers of Father Jerome Vanackere, S. J. would have cut a presentable figure at the side of the Orfeon Pamplones or the Polifonia Ambrosiana. Other concerts given during and after the Congress would have helped to cover travelling expenses. Perhaps the Fourth International Congress of Sacred Music will provide an occasion for discovering the astonishing possibilities in the sphere of religious music of non-western forms of art.

Perhaps also, the next Congress could be more missionary in the widest sense, and consider with greater attention the pastoral aspect of Sacred Music. The encyclical expresses the wish that "the Christian people begin now on this earth the canticle of praise which they will sing eternally in Heaven..." The impression remains that those responsible for Sacred Music too frequently look upon the participation of the people as an intrusion in a domain reserved by the Church to official choirs, and on popular singing as something quite out of place. The Holy Father, in his concluding speech at the Congress of Assisi, insisted, on the contrary, on the use by the faithful at non-solem Masses, of hymns in their own language, which may help them to assist at the Divine Sacrifice, not as dumb and inert spectators, but in union of mind and voice with the sacred action, and the prayer of the priest; on condition that this singing be carefully adapted to each part of

the Sacrifice. We have heard with joy that this is done in many regions of the Catholic world.

This passage confers, so to speak, a coat of arms on popular singing, or rather raises it again to the place in the liturgy from which it had been evicted. Liturgical history never refers to church "choirs," and indeed if anyone has invaded the domain of the other, it is the church choir which has gradually turned the people of God into mute spectators.

American, Spanish, and Italian members of the Congress have expressed their disappointment at the absence during the Congress in Paris of any mention of the French Liturgical Movement, which has a world-wide reputation. They hoped to take back with them practical suggestions to promote the active participation of the faithful in the song of the Church. It must be admitted that the Missa Lecta of the Basilica du Sacré-Cœur on July 5th, compared unfavourably with the other Congress celebrations. And yet the Congress "Bible and Liturgy" which met in Strasbourg at the end of July abundantly demonstrated what artistic heights popular religious celebrations can attain.

The next Congress of Sacred Music would render a great service to the Christian world if it would give more time than the last to the problem of singing in liturgical Assemblies.

Paul BRUNNER, S. J.,
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ASIA

Formosa (Taiwan).

An Urban Catechumenate. — The population of Formosa is made up of refugees from the mainland and native Taiwanese. A distinction must be made between the two categories of natives : people of the plains and mountain aborigines. The latter are a primitive people and, when conversions do take place, they happen by the hundred.

It is relatively easy to convert those from the mainland. They are exiles, having broken away from their family and pagan traditions, usually living in comparative want in the cities ; all this makes them more receptive to the good news of a Better World.

But the establishment of the Church amongst the natives is a very different and gloomy story, except in a few regions in the south where the Church has been working for over forty years. Any missionary who has learnt the difficult Taiwanese dialects, or even one of them, will confirm this if his work is strictly with the Taiwanese inhabitants.

1. *Making Contacts.* Except for a few regions in the south, the Catholic Church is absolutely new in Formosa. To some of us here, it seems that the first important step is to *create an atmosphere of sympathy and respect* for the Church. Go deep. Go slow. Work from the inside. This means a long catechumenate of at least one year. This means keeping our catechumens on the defensive and ourselves free to move forward slowly and safely. In these first beginnings, the "boomerang" of uninstructed, lax or even apostate Catholics may deal a fatal blow. In a word, "Multum non multa."

This sounds reasonable, but it needs a lot of meditation, humility and patience. There are "favourable" reports which must be sent to the bishops; they must compare favourably with the neighbouring mission, or neighbouring parish, etc. It should be noted that most of these reports deal with numbers; the higher the figures; the better the report — "multa." All this, with our weak human natures being as they are, affects very profoundly the catechumenate program in Formosa.

A. Our every-day work is to establish *personal friendships*, but as it takes at least two years to get a good grasp of one or the other of the languages of the country, it will be seen what a difficult task this is. This is even more so because most of these people do not feel the need of religion. The mother and especially the grandmothers hold complete sway and ancestral traditions are distinctly the order of the day. The family is very closely knit and intact; how can this barrier be broken down?

As soon as we have a good working knowledge of the language, we start by teaching English in the provincial schools, or to groups of clerks or workers in the factories. We organize evening classes in anything that will draw the people: English, machinery, sewing, music, etc. Those who have tried this contact-through-friendship process in any foreign land can easily imagine the rest.

The proselytizing of the many Protestant sects has caused misunderstanding and hard feelings towards the Catholic Religion and religion in general; in the cities especially, this has proved an obstacle to contact work.

The shortage of higher educational institutions has all but killed our effective work with youth. The competition for high marks in entrance examinations so engages their minds and hearts that there is little time or inclination for deeper considerations. The problem is still more aggravated by underpaid teachers exploiting this pitiful situation by tutoring far into the night. Here we have, perhaps, the most serious obstacle to native vocations and the establishment of the Church in Formosa.

Another and final hard blow to contact work with youth, in this case with boys, is the general conscription to the armed services. Almost every missionary on the island can tell the sad story of how he lost a hard earned prize to the army.

B. *Material Aid* to the population is useful but dangerous. The United States Government has shipped over large quantities of milk powder, butter oil, corn, wheat, beans, etc. and every mission has a well supplied store-

house. The trick is to dispense these commodities to the poor very prudently, with an admixture of personal solicitude and sacrifice. One of the dangers is to turn this trying business over to some more or less understanding people. The results of such dispensing, void of any true "giving" is often more harmful than helpful to the *atmosphere of sympathy and respect* about which we spoke at the beginning. Lack of judgment in this apostolate has harmed our cause in some places. One sometimes hears outsiders refer to our catechumens as "eating the Church," rather than "believing in the Church."

When done carefully, the material aid program has definitely helped our cause and brought us quite a good number of sympathizers.

2. *Instruction.* The basis for our future success in Formosa is, without any doubt, a select core of well instructed and fervent native Catholics. These true witnesses of Christ will defeat malicious propaganda and slowly but surely eradicate the false contention that the Catholic Church and the Protestant Church are the same. With an atmosphere of sympathy and respect thus created, we shall be free to move forward more rapidly.

In the Hsinchu Province, and in other provinces as well, we have a catechumenate of *one year* minimum. While not being a closed catechumenate, it is very serious and requires a faithful attendance at the doctrine class, usually held twice a week. Stress is on a true interior life of prayer. The "Daily Prayer Book," the Rosary and the "Following of Christ" or similar spiritual reading go together with the study of the Catechism and Bible History.

We put great store in *visual aids*. For example, in our little Formosan parish and Catechetical Centre, we have no less than eight film-strip projectors, all well worn. We have about a thousand charts and pictures mounted on cloth. The flannel-board is coming more and more into vogue. Lastly, we have two movie machines and a growing library of films; our urgent need is for more religious films.

3. *Future Prospects.* It is our opinion that the biggest part of our missionary work is the continued instruction and training of neophytes. Anyone working with souls will easily understand how much time and planning this requires. The Sodality, interpreted here in its true sense of the "selecti homines" contributes immensely to our follow-up program. Because of language and cultural adaptation, we must use in every possible way our new Formosan Christians to win their fellow countrymen to the Cause of Christ. In the city of Hsinchu we have four Sodalities, whose history is interesting and edifying.

While stressing the selection and training of native apostles, we have tried not to neglect the training of a larger group of disciples; in this the Sacred Heart Program and the Apostleship of Prayer have made a remarkable contribution.

Louis J. Dowd, S. J.,
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EUROPE

Holland.

The Opening of the Institute of Higher Catechetical Studies of Nijmegen. — On May 27th 1957, His Lordship Mgr. Hanssen, Coadjutor Bishop of Roermond, inaugurated, in the presence of a large gathering including, amongst others, eighteen Provincials of Religious Orders and Congregations, the Institute of Higher Catechetical Studies, founded at Nijmegen by the Jesuit Fathers for training teachers of religion, both priests and schoolmasters, for the whole country. The courses were originally given at Culemborg, then later transferred to Nijmegen.

The new premises were blessed by the Rev. Fr. Kolfschoten, Jesuit Provincial, after which Mgr. Koenraadt, Vicar General of the Diocese of Breda, gave evidence of the success of these courses, made possible by the generosity of the Episcopate and Provincial Superiors. 40 students had been expected for the first course, but 52 immediately enrolled; the following year 43 followed the course, and during the year just ended the number had risen to 55. The three years have given excellent results. The beginnings of the Institute were uncertain, but it is now securely established.

The help they have derived from these courses has been repeatedly and gratefully acknowledged by the students, as much for their own personal instruction as for their catechetical teaching. The great majority of these students were teachers of religion in middle-grade schools, though some had taught in the higher grades of primary schools and technical and normal schools. This has pointed to the necessity, at the beginning of this fourth year, of organizing a special course for school-teachers.

In conclusion, Mgr Koenraadt warmly thanked the Jesuit Fathers for having so kindly put their recently acquired premises at the disposal of the Institute.

Rev. Fr. Bless, S. J., Rector, then spoke of the Institute's very special mission: to improve catechesis. Fairly wide experiments are necessary to investigate not only the teaching but also the religious formation suitable for catechesis, along more biblical and liturgical lines so that we may live the 'magnalia Dei.'

From its very beginnings in 1954, the Institute has been commissioned to undertake important studies and research by the Dutch Council of Catholic Schools and other organizations. These required collaboration and close contact with other Institutes in Nijmegen.

Queries have been raised as to the utility of a special formation for teachers of religion after that of the Major Seminary or Normal College. After two years of Philosophy and four of Theology is not a priest sufficiently

trained to announce the Christian Message ? And likewise, is not the Normal School training adequate to make the school-teacher an auxiliary to the priest giving religious instruction ? It has also been asked if the Institute should not have found a place among the scientific activities of the Catholic University of Nijmegen ?

To all these points, Father Bless remarked, the affluence of priests and school-teachers to the Institute during its first three years of existence, has given a clear and practical answer. Within a few weeks priests flocked to the courses organized for them. School-teachers asked for similar facilities and we will be able to comply with their request in October, in the new premises of the Institute.

The Institute undoubtedly fills a need. The speaker did not touch the question of whether the seminaries or normal schools should give more specifically catechetical training. He pointed out that in Holland there are very few seminaries who have lecturers in catechesis, or where catechesis is taught by other professors. There is no lack of good reasons to prove the necessity of an institute where the science and art of catechesis as such, is taught.

The formation of catechetical professors should be the task of the University of Nijmegen. This Institute, however, is called upon to foster the science of catechesis and undertake a useful work of study and research. At the same time, catechesis will be looked upon as an "art" in order to help those engaged in its practice. They must learn to make use of their knowledge of Theology, be equal to modern exegesis and the liturgical revival, acquire sufficient pedagogical and psychological information to understand the problems of modern young people and be really interested in them.

His Lordship, Mgr. J. Hanssen, speaking on behalf of the Episcopate, stressed the importance of the Institute of Higher Catechetical Studies for the religious formation of youth and the influence it can exert in the present day trend of teaching.

Louis MEILHAC, Brussels.

Italy.

The Sixth Pastoral Study Week (Rome, 10-14 September, 1956).
— The Centre for Pastoral Studies in Milan, under the direction of Mgr. G. Ceriani, organized a week on "The Word of God in the Christian community" under the chairmanship of His Eminence Cardinal Micara in Rome from the 10th to the 14th September, 1956. Its conclusions, revised and approved by the higher ecclesiastical authorities concerned, contain doctrinal and practical orientations of which the following are the essentials.

1. Doctrinal Orientations. — These deal with the necessity of inserting preaching in the magisterium of the Church and in the Christian mystery or economy of salvation. Among other things, they declare: "The principal agent of all preaching, of which the aim is salvation, is God, the Author of the

supernatural order. The *associated instrumental agent* is the sacred Humanity of Jesus Christ. From this Humanity, not yet in existence but foreseen and preordained, derived the salvific virtue of the preaching of the Old Testament, as also from it, now existing and glorious in Heaven, the preachers of the New Testament receive their mandate, assistance and efficiency. Finally, the *efficient instrumental separate cause* of Christian preaching is the teaching Church with all its sacred ministers, to whom it communicates the apostolic mandate. The Church is itself an instrument substantially separate but virtually united to the divinity by Christ, Who continually assists it, and by the Holy Ghost Who vivifies it.

Thus, Christian preaching is a true supernatural mystery as an activity of God, the Author of the supernatural order, Who associates Himself with a human activity in order to raise it and make it capable of a divine salvific effect, such as the divine Word communicated by man. "

2. The Practical Orientations have reference to three points. a. *The necessity, forms and human means of preaching.* " At a time when there is a certain void around preaching and, in order to contact the psychology, mentality and atmosphere of modern men, the necessity and sometimes the sufficiency, of the presence and testimony of Christian action is stressed, it must be emphasized that " Faith comes by preaching and the Word of Christ is the instrument " (Rom., X, 17).

The permanent values of preaching are its content and its traditional fundamental forms (homiletical, catechetical, dogmatical, moral apologetic). There also exist vast possibilities of variation and of adaptation in everything regarding the presentation of the divine immovable truth to modern men, according to their intellectual capabilities and their conscience. " The ministry of the Word requires, besides a theological vision of the Word of God, the fruit of studying Revelation, a serious training in the oratorical art, pedagogical and psychological knowledge.

It may be asked whether a special Institute is not needed to study thoroughly the forms of expression adequate to our times which the Christian message should take.

b. *Parochial Preaching.* Those present at the Pastoral Week regret the decline in *Lent preaching* and wish to see it resumed. They insist that " *short sermons* " more and more frequent in extraliturgical ceremonies (Month of Mary..., novenas, triduums), so often superficial, inorganic and empty, should become " a systematic teaching of Christian doctrine, with a constructive exposition of dogma and morals, especially of the dogma which is the necessary foundation of morals. "

Further study was given to the importance, characteristics and exigencies of the *Sunday sermon*, especially the " practical problem of the method and plan of homiletic preaching. " Homily or catechesis ? Homiletical catechesis or catechetical homily ? An open and much discussed question, on which the documents of the Magisterium and Canon Law can be consulted.

By keeping the afternoon catechism classes distinct, it would seem, in the light of the principles expressed above, that the sermon, while keeping its

style and spirit and biblical-liturgical content, ought nowadays to give the faithful the essential elements of catechesis, beginning by the primordial announcement of the word of God to those who need it most.

The solution of the problem is to be found in the fact that the sermon is the preaching of the Word of God, necessary but insufficient. It should therefore be placed in the organic and practical framework of evangelization, prepared for at least on the parochial plane or also, perhaps better, on the diocesan or decanal.

In this framework take place the homily, which is irreplaceable, the Sunday catechism of adults and children, occasional sermons, kerygmatic or missionary evangelization, short liturgical catecheses, discreet paraliturgical experiments, tending to bring out the sacred and religious spirit, courses of religious culture, the sacred use of technical aids to public instruction.

c. *Evangelization of Milieux.* A certain "relativism" of preaching can be allowed, which would consist in expressing religious truth, absolute and complete in itself, in a comprehensible manner, adapted to the capacity of the "audience." The forms must therefore be studied which enable the preaching to be suited to the various and extremely different mentalities.

In this connection, once the necessity of continuing to preach sermons and to give parochial catechesis, while adapting them to the needs of the times is granted, new experiments are necessary and possible in order to complete them and reach those which are usually outside their influence.

1) The insertion of the Christian message in the means of expressing public opinion (cinema, radio, television, theatre).

2) Conversations on religious matters in the home, in homogeneous groups, especially those where such subjects are not as a rule discussed.

3) Concise and clear preaching on those occasions at which all are present, even those who are Catholic only in name: baptisms, marriages, funerals, etc.

Many other points, in particular, suggestions to the heads and professors of the major seminaries, might be taken from these conclusions of the pastoral week on "The Word of God in the Christian Community." We have tried to give an overall view of the work of these days of study, fully summarized in *Orientamenti Pastorali*.

L. MEILHAC, Brussels.

U. S. S. R.

A Russian Catholic Catechism (Leningrad, 1956). — A traveller returning from Russia has brought back the catechism used for the education of Catholics. It is no doubt the only Catholic "publication" in U. S. S. R. Typed and mimeographed, in its moving poverty it witnesses to the vitality of the Church and the fidelity with which the clergy seek to transmit the great truths of the Christian message to the faithful. It is made up of twenty

large sheets and presents, in the form of questions and answers, the essentials of the Catholic faith. It is in essence the former school catechisms in a more concise form. This catechism is divided into two unequal parts. The first gives briefly the main Christian prayers : Our Father, Hail Mary, etc. ; the commandments of God and the Church ; the six principal truths of our faith (God exists, He is just, He is one and three ; the Son of God became man in order to redeem humanity on the Cross, the grace of God is indispensable for Salvation, the human soul is immortal) ; the 7 sacraments, the 5 conditions of a good confession, the 7 capital sins, the 3 principal virtues (prayer, fasting, alms-giving), the works of mercy, the 4 cardinal virtues, the 3 theological virtues. A few lines deal with the last end, the evangelical counsels, the moral virtues, the beatitudes, ejaculatory prayers. A prayer to the guardian Angel follows, a prayer for the dead, then the "Catholic salutation : " "Glory be to Jesus Christ. " Answer : For ever and ever. Amen.

The second part, entitled : Teaching of the Faith, is made up of 120 questions and answers grouped as follows : the meaning of life, God, the Angels, man and original sin, the work of redemption accomplished by Jesus Christ (22 questions), the Holy Spirit, the Roman Catholic Church.

There are five questions on the Roman Church :

1. What is the Catholic Church ? It is the religious community professing the faith of Christ, using the seven sacraments, and is under the authority of the Holy Father, the Pope of Rome.
2. Who founded the Catholic Church ? Jesus Christ Himself.
3. By what signs is the true Church recognized ? It is one, holy, universal and apostolic.
4. Who is the supreme Head ? The Holy Father, Pope of Rome, in our time Pius XII.
5. Who helps the Holy Father in the government of the Roman Catholic Church in the entire world ? The bishops in the dioceses ; they are themselves assisted by priests in the parishes.

Five questions are then given relating to our last end, the commandments of God, the holidays of obligation ; Christmas, Circumcision, Epiphany, Ascension, Corpus Christi, the Nativity of Our Lady, Assumption, Saints Peter and Paul, All Saints. Questions concerning sin and grace are placed before those on the sacraments.

The catechism ends with these words from the Gospel : " If you do not forgive, your Father in Heaven will not forgive your transgressions either " (Mark, XI). These words are most significant in a country where religious practice requires constant forgiveness of the offences of atheist.

II. BOOK REVIEWS

GERMAN

TEXTBOOKS OF RELIGIOUS FORMATION

BARTH, Alfred. — **Katechetisches Handbuch zum Katholischen Katechismus II/1 and II/2. Von der Kirche und den Sakramenten.** Stuttgart, Schwabenverlag, 1956. — A commentary on lessons 45 to 90 of the new German catechism according to the catechetical tradition of the diocese of Rottenburg. These catecheses on the Church and the Sacraments, Our Lady, the theogal virtues, sin, and religious vocation are adapted to the many needs of school and out-of-school religious formation. They are precise and scholarly. The author makes the maximum use of G. G. Mey's method, but the practical elements on which he bases his explanations show the difficulties which catechists may sometimes encounter before establishing contact between the pupil and the doctrine.

BÜRGER, Tiberius. — **Lehrstunden zum Katholischen Katechismus der Bistümer Deutschlands**, vols. I, II, III. Regensburg, Verlag Friedrich Pustet, 1956, DM. 6, 8.80, 7.50. — The amount of doctrine and the arrangement of each lesson will make this commentary on the new German catechism useful to catechists and teachers of religion. These expositions, however, do not pay sufficient attention to certain orientations in the method of the new German catechism. This book gives sound and thorough teaching to adults who are already familiar with Christian doctrine.

PEIL, Rudolf. — **Handreichung zur Katechese mit dem Neuen Katechismus.** Düsseldorf, Patmos-Verlag, 1956, 154 p. — The material, schemes, classifications, collected in this volume are intended to facilitate the use of the new German catechism : 1, in catechesis according to the Munich method ; 2, in catechesis according to other methods ; 3, in the teaching of the Bible and liturgy ; 4, in secular teaching. They are chiefly a master's book based on a very dense catechetical concentration. This essay touches on the problem of method and it is not without importance that this should be à propos of the use of the new German catechism.

RÖSSELER, Heinrich. — **Lebendiger Glaube. I. Die Frohbotschaft des Herrn. II. Gott und Mensch.** Paderborn, Verlag Ferdinand Schöningh, 1956, 64 and 100 pp. — We cannot omit mentioning this new edition, after

many others, of the two first pamphlets of the religious handbook for the higher forms of secondary schools, published by Dr. Rösseler, one of the chief representatives of religious pedagogy in Germany. *Lumen Vitae* (vol. V, 1950, pp. 208-213 and vol. VI, 1951, pp. 490-506) has already noted these various volumes.

SCHREIBMAYR, Franz und TILMANN, Klemens. — **Handbuch zum Katholischen Katechismus. I. Von Gott und unsrer Erlösung.** Freiburg, Verlag Herder, 1955, 280 pp. DM. 8.50. — A commentary on lessons 22 to 44 of the new German catechism: doctrine on Christ, the Holy Ghost and the Blessed Trinity. As in the 21 previous lessons, we here find a great amount of sound doctrine as well as psychological and pedagogical instruction. The catechist must use his initiative, select and vary his explanations. Any fundamental modifications of the structure of these lessons seem however to be inadvisable.

HISTORY OF CATECHESIS

ARNOLD, Franz Xaver. — **Seelsorge aus der Mitte der Heilsgeschichte.** Freiburg, Verlag Herder, 1956, 236 pp. DM. 14.80. — This new volume in the series *Untersuchungen zur Theologie der Seelsorge* is important. Three great periods in the history of the Church and theology, decisive for the pastorate, are here studied: the Council of Chalcedon, the Reformation and the Counter-Reformation, followed by the last two centuries. Each of these periods marks a turning point in the pastorate, therefore also in catechesis: Chalcedon by its Christological teaching, the Council of Trent by its decree on the holy sacrifice of the Mass; the last two centuries by the evolution of pastoral theology, including catechesis as a special branch of theological science. The historical and theological erudition shown in the description of these three fundamental themes, far from injuring the practical utility of the book, on the contrary provide the necessary orientations for a fruitful pastorate and catechesis.

EDUCATIONALISTS AND EDUCATIVE MILIEUX

Educationalists.

ALBERT, Anton, S. J. — **Gesalbt und Gesandt.** Freiburg, Verlag Herder, 1955, 132 pp. DM. 4.80. — Each with a suggestive heading, these considerations (about 30) provide the priest, in a lively style, with a directory of sacerdotal life, and help to prevent any weariness or discouragement, as also to nourish faith and zeal.

LUTZ, Berthold. — **Wagnis und Gnade.** Würzburg, Arena-Verlag, 1955. 256, p. DM. 9.80. — An excellent catechesis on the sacerdotal vocation: that is the general impression from reading this book. The text, quotations and stories, the typographical variety and illustrations all conduce to a practical and intuitive teaching on the sacerdotal vocation, its necessity, greatness, signs and stages. The book is mainly intended for the adolescent who is aspiring to the priesthood or is at least interested in the life of the Church.

SCHELKLE, Karl Hermann. — **Jungenschaft und Apostelamt.** Freiburg, Verlag Herder, 1957. — The sub-title: " Biblical Explanation of the Priesthood " gives the contents and method of this book. The writings of the New Testament provide the subjectmatter of the six chapters: discipleship and apostolate; pastorate; preaching; worship; priesthood; apostolic succession. In this New Testament framework the most recent Catholic notions concerning the Church, priesthood and the pastorate find their natural place. The author's desire was to elaborate a theology of the priesthood from the writings of the apostles and evangelists without referring to later ascetical literature. In spite of the didactic nature of the book, the style is not too dry.

BIEKER, Johannes. — **Die Kirche und die Ordensfrau.** Freiburg, Verlag Herder, 1957, DM. 6.80. — This consists of 12 meditations for religious on the life of the Church in all its aspects, interior and exterior. Nuns are invited to contemplate and practise their religious ideal by considering the Church faithful to Christ, believing, praying, on the missions, etc. Two complementary meditations are on " Mary and the Church, " and " Mary and the nun. "

The Family.

Ehe und Familie. Freiburg, Verlag Herder, 1956, 296 col., DM. 9.80. — This little encyclopaedia on the family is the work of several authors, competent to write on the subject. After an introduction on the family from the human and personal point of view, the book contains three parts: marriage and the family in the Church; a sociological study on marriage and the family; family policy. From the triple point of view, religious, social and economic, the authors offer us deep and well documented studies both on principles and institutions. The international aspect of these questions is fully developed.

HADRIGA, Franz. — **Kinder ohne Eltern.** Wien, Verlag Herder, 1956, 140 pp., DM. 4.80. — The problem of the education of children in families where the parents both go out to work is not one of the least in our times. The author clearly expounds it, illustrating it by some examples, indicates the solutions in a general way, but goes into greater detail concerning what

parents should know about their children. It is a fact that ignorance, especially in this case, entails serious consequences. Thanks to the simplicity of style and exposition, the book is suited to those to whom it is addressed.

The Missions.

BUHLMANN, W., O. F. M. Cap. — **Die Predigtweise in Afrika.** Schöneck (Switzerland), *Nouvelle Revue de science missionnaire*, 1956, 36 pp. — 13th Number of the *Nouvelle Revue de science missionnaire*. It deals with a subject of great actuality at the present time : preaching the Gospel in Africa. This preaching requires of the missionary a thorough knowledge of the problems, language and methods of reasoning and expression of African natives. It is all clearly described with examples in the five chapters introduced by one which is extremely suggestive on "The African incarnation of the preacher." There are numerous bibliographical references.

PLATTNER, F. und MOOSBRUGGER, B. — **Christliches Indien.** Zürich, Atlantis Verlag, 1955, 146 pp., 100 photos. Swiss Fr. 24.05. — The sub-title : A journey round India in the footsteps of Catholic missionaries, indicates the authors' intention of describing Hindn life and the spread of Catholicism in the country. Thanks to the photos, both large and small, we are familiarized with the countryside, faces, manners, religious celebrations and work of the people, both those who are still pagan and those who have become Catholic. The text tells of the evolution and problems of Christianity from the 16th century to our day. This atlas provides valuable documentation for a course on the history of the Church or for talks.

AIMS AND HIGHWAYS OF RELIGIOUS FORMATION

Bible.

BARTELET, Wilhelm. — **Handbuch zur Schulbibel.** Freiburg, Herder Verlag. — This handbook of sacred history, intended for catechists, priests and the laity, provides 93 lessons on the Old Testament and 114 on the New. The exegesis is limited to explanations current at the present time, but has the merit of bringing out, even typographically, the principal points of each narrative and linking them with the lessons and phrases in the new German catechism which are to be memorized. The doctrinal content of the narrative is dealt with in a special paragraph in each lesson. The book is founded on a great deal of biblical literature.

FREHER, Bruno und STRITTMATTER, Hans. — **Bildkommentar zum neuen Katechismus.** Freiburg, Verlag Herder, 1957, 128 pp. DM. 12.80. — To the catechetical handbooks, and school bibles inspired by the new German catechism, must now be added copybooks with drawings to be reproduced

on the blackboard during the religion class. In this one published by Herder, each of the 136 chapters of the catechism is schematized by a composition containing several figures, the whole forming a catechetical unity. The bible and liturgy provide the elements. These designs are therefore not abstract, geometrical figures, but scenes, people, objects used in divine worship, animals, trees, etc., in a primitive style. The letterpress at the foot of the page gives an explanation of the figures and a short catechesis. This book, scientific in method, will aid the teaching of the catechism, especially if the teacher adheres to the directions given at the beginning. The style of the designs may not please all; but account must be taken of the nationality of their producer.

HILGER, Hans. — **Gottes Wort und unsere Antwort.** Freiburg, Herder, 1956, 144 pp. DM. 6.60. — 21 lessons on Genesis, with no scientific pretensions, but with a definite aim of making school instruction on the bible into a real proclamation of the word of God — not, however, in church or during the Mass. The scheme of each lesson is as follows: A. The Word of God: 1. Reading and commentary; 2. Spiritual reflections. B. Our response: 1. A psalm and canticle; 2. Notes for written work; 3. Notes for a drawing; 4. Notes for a scenic play; 5. Application to daily life. This manual makes the wonders and words of God in the most ancient of the biblical books closer and more vivid for the pupils.

GROSSOUW, W. K. — **Biblische Frömmigkeit.** München, Verlag Ars Sacra, 1956, 240 pp. DM. 5.40. — The guiding lines, dominant ideas or summits of Christian spirituality are to be found in the New Testament. This book studies them in the synoptics: the heavenly Father, the coming of the kingdom, the morality of the sermon on the mount, the evangelical counsels, etc.; in the epistles of St. Paul: conversion, consciousness of sin, homo religiosus, the flesh and the spirit, etc.; in the Gospel according to St. John: spirituality, the sacramental sign, etc.; This is not a compilation of texts, but a highly theological, ascetical and literary work.

Katholische Bibel für Jugend und Volk. Freiburg, Verlag Herder, 1957, 300 pp. DM. 3.50. — This sketch for a school bible gives 78 narratives from the Old Testament and 116 from the New, with indicative headings and marginal notes. However, we have here a paraphrase of the original scriptural text and not the actual words of the bible, which is a serious defect. The illustrations by Albert Burkart will be the subject of different opinions, as was his work for the new German catechism. We are particularly pleased with the sketches, photos, tables and vocabulary in the final pages.

KORNFELD, Walter. — **Das Alte Testament noch Aktuell?** Innsbruck, Tyrolia Verlag, 1955, 2nd ed., 276 pp. Sh. 58. — This book comprises an introduction to the Bible and the various Old Testament books. The biblical history of primitive man and the history of Israel. The Introduction is precise, but brief. On the other hand, the author goes deeply into the numerous

problems raised by the reading of the biblical stories and the laws and customs they reveal ; he also well points out the supernatural character of the Old Testament. He might perhaps have been less rigidly traditionalist on certain points.

Reich Gottes. München, Kösel Verlag, 1957, 376 pp. DM. 14.80. — This is a choice of scriptural extracts with regard to the "Kingdom of God" and as far as possible, a literal reproduction of the biblical text. This Bible is intended both for school and family use. Children and adults will gain a thorough knowledge of the fundamental theme of the scriptures, thanks to the actual word of God and not simply by commentaries. Certain necessary explanations are introduced in small print in the text itself, which will be helpful to catechists and teachers of religion. There are chronological tables and maps in an appendix.

Liturgy and devotion.

DREISSEN, Josef. — **Mahl und Opfermahl in der Katechese.** Paderborn, Ferdinand Schöningh, 1956. DM. 3.40. — Eucharistic catechesis is the subject of numerous essays and this one is by no means the least interesting. It shows a real desire to lead the child from the known to the unknown, from the experience of bodily nourishment and the family meal to understanding of the divine food and the sacrificial meal of the Mass, of which the sociological, ascetical, religious and sacrificial aspects are explained. In contrast with the Protestant idea of the Last Supper, the character of sacrifice inherent in the Eucharistic banquet is carefully brought out. By its dignity, this exposition avoids the banalities to which comparison with a meal sometimes lead.

GUARDINI, Romano. — **Vom Geist der Liturgie.** Freiburg, Herder Bücherei, 1956, 143 pp. DM. 1.90. — Issued in the new pocket size series published by the Firm of Herder (see p.747).

MAYER, Joseph. — **Lebendige Messfeier.** Innsbruck, Tyrolia Verlag, 1957, 124 pp. — With a rare dynamism and in conformity with the best tendencies of the liturgical revival, the parish priest of Vienna-Hetzendorf writes of the meaning, greatness and ceremonies of the parochial Sunday Mass. Without going into details, he concentrates attention on the chief dogmatic and liturgical points in order to impart profound convictions, reform some abuses and give the faithful the true sense of an active participation in the holy sacrifice. The directives for liturgical pastorate in the last chapter are very appropriate.

SCHNEIDER, Oda. — **Wachter, wie weit die Nacht ?** Wien, Seelsorger, Verlag Herder, 1956, 104 pp. DM. 3.50. — 28 meditations for the four weeks of Advent. They are inspired by the liturgical lessons for the season,

and texts from Isaias form the foundation of each meditation. Could one do better than to live through the expectation of Advent "with Isaias?" We are grateful to the author for the clearness and brevity of the discourses.

SCHNITZLER, Theodor. — **Die Messe in der Betrachtung.** II Bd. Freiburg, Herder, 1957, 368 pp. DM. 9.80. — In a earlier volume, the author placed before us for meditation the prayers, actions and gestures of the canon and the consecration. The book went immediately into its 3rd edition. He here proposes to our devotional reflections the other parts of the Mass: the entrance rites, the liturgy of the word, the preparation of the oblations, the great Eucharistic prayer, Communion and conclusion. We thus find the deep meaning of the Holy Sacrifice through the historical evolution of the ceremonies and have material on which to nourish our faith and devotion.

TILMANN, Klemens. — **Wie wir die Kleinen in die Heilige Messe einführen.** Freiburg, Christophorus-Verlag Herder, 1957, 20 pp. DM. 0.80. — This Eucharistic catechesis gives clearly the concrete stages of an initiation to the Mass for 4-7 year olds: speaks to them successively of the bread from heaven, the Real Presence, the sacrifice. It takes the form of "meetings" of mothers under the direction of a priest and uses comparisons and terms which children can understand. In this book we find the author's usual clarity and precision.

WISDORF, Josef. — **Der geheime Bund.** Düsseldorf, Verlag Haus Altenberg, 1956, 220 pp. — 24 stories, to be spread over two years, one a month, intended to teach altar boys the grandeur of their service and the qualities needed to perform it worthily. Originality, variety, as well as very apt episodes, make these stories attractive and formative. Each has a precise bearing on some special point of behaviour.

BOYLAN, Eugene. — **Die Kunst des freien inneren Betens.** Köln, Verlag Wort und Werk, 1956, 144 pp. DM. 3.80. — A translation of the English *Difficulties in Mental Prayer*. Intended to help souls to overcome interior or exterior obstacles to mental prayer, these meditations are the fruit of long experience of the contemplative life in a Cistercian abbey. They reflect the old monastic tradition of mental prayer as meditation on spiritual reading rather than methodical meditation. The usual ascetical teaching concerning the spirit and life of prayer are grafted on to this tradition.

FARBER, Karl. — **Brevier zum inneren Leben.** Frankfurt am Main, Verlag Josef Knecht, 1956, 276 pp. DM. 8.80. — An anthology of Christian asceticism, composed of short extracts from classical and modern spiritual literature. Each extract, even if consisting only of a few lines, provides a complete subject for reflection and meditation, summed up in the heading. Young people will find variety, freshness, as well as substantial instruction.

GRAF, Richard. — **Macht des Gebetes.** Regensburg, Verlag Friedrich Pustet, 1957, 166 pp. DM. 3.90. — The necessity of prayer, its role in Chris-

tian life and the effects it produces, are the subject of the first three chapters of this book. The five others deal, both in theory and in practice, with education in prayer, oral and mental. Special directives for laity and religious are given. Numerous examples illustrate this teaching, based on wide experience. In the final chapter on active and passive prayer, the author insists on the fact that all Christians are called to passive prayer.

HEINRICHSBAUER, Johannes. — **Buch der Besinnung.** Köln, Verlag Wort und Werk, 1954, 320 pp. — First published as articles in a review for priests, these reflections suggested by the liturgical year and the duties of the priesthood, provide priests subjects for meditations and practical directives in a concrete and vivid style.

Instrumentarium des täglichen Gebetes. München, Kösel-Verlag, 1957, 218 pp. DM. 5.80. — Older adolescents and adults will find here a collection of biblical texts (especially from the psalms) and liturgical extracts on which they can base their daily prayer and occasional prayers. Each chapter is introduced by advice and directions. The whole forms a handbook of initiation to a more interior and personal prayer.

Catholic Life and the Testimony of the Church.

PRZYWARA, Erich. — **Ignatianisch.** Frankfurt am Main, Verlag Josef Knecht, 1956, 150 pp. DM, 4.80. — Four articles collected into one volume on the occasion of the fourth centenary of the death of St. Ignatius of Loyola, their aim being to reinforce Ignatian piety. Theological and philosophical considerations, numerous historical references make it a valuable synthesis.

TILMANN, Klemens. — **Das Geistliche Gespräch.** Würzburg, Echter Verlag, 1956, 3rd ed., 156 pp. — Dr Tilmann, taking into account the trend of the modern youths' spiritual life, desires to encourage them, guide them and forewarn them of mistakes, doubts, uncertainty. This is not a treatise on spirituality, but is formed of reflections and concise stories, full of ideas and enlightening, sometimes in dialogue form. He deals with many subjects: the presence of God, adoration, prayer, the attitude of the Catholic to the world, personal education, Bible reading, meditation, sacrifice, etc. He thoroughly understands the outlook of modern youth, who should be attracted by his truly apostolic standpoint.

DUFAY, François, M. E. P. — **Gesetz und Taktik des kommunistischen Kirchenkampfes.** Frankfurt am Main, Verlag Josef Knecht, 1956, 260 pp. — The title of the French edition; "In China. The Star versus the Cross" has become "Rules and tactics of the Communist war against the Church." The intention has been to emphasize the second part of the book, which is the most original and deals with the chief tactics of the communist persecution. However, the first part: Communist ideology, and the third, Christian defence and victory, are also of importance. Those giving instructions on the contemporary history of the Church will benefit by this book.

RAYMOND, M. Fr., O. C. S. O. — **Die weissen Mönche von Kentucky.** Freiburg, Verlag Herder, 1956, 312 pp. DM. 14.30. — A lively and captivating account of the foundation and development of a Trappist monastery in the U. S. A. A few French Trappists formed the first community a hundred years ago. Gradually their work grew thanks to their life of prayer and labour. Especially during the last ten years, it has exercised such an attraction on American youth that four new foundations have been made. A fine page from the contemporary history of the Church, which schoolboys should know.

SEPELT, Franz Xaver. — **Geschichte der Päpste. II. Von der Mitte des elften Jahrhunderts bis zu Cölestin V.** München, Kösel-Verlag, 1956. — We have already given an idea of the general plan of this work in our review of the first two volumes (*Lumen Vitae*, XI (1956), p. 546). The present volume, in the same scientific style, gives the history of 44 popes, including the great pontiffs Gregory VII and Innocent III. It also deals with St. Bernard and the Crusades, the long quarrel over the investitures, the negotiations with the Eastern Church for union. During this unquiet period, 11 antipopes vainly tried to gain power. Each chapter is enriched with a full bibliography. The conciseness of the book makes it more suitable for study and consultation than for consecutive reading.

Preaching.

GERBERT, Gustav. — **Werkbuch der Kanzelarbeit. III. Der Osterfestkreis.** Innsbruck, Tyrolia Verlag, 1957, 316 pp. DM. 14.80. — This book is one of the series *Dienst am Wort*. The number of essays and their method and profundity make it a valuable homiletic for the liturgical period between Septuagesima and the Ascension. It is full of devotion and apostolic zeal.

SHEEN, J. Fulton. — **Entscheidung für Gott.** Luzern, Rex-Verlag, 1957, 189 pp. Fr. Sw. 11.30. — Bishop Sheen, in his improvisations over the American radio and television, touches on a great variety of subjects, from the Christian standpoint: Modern idols, work, love, prayer, suffering, passion, marriage, juvenile crime, liberty, etc. They are of interest to people of today, whether believers or not, by reason of their philosophical, psychological and literary content and their lively and graphic style. The talk on angels is particularly typical of the author's talent of putting before our materialistic world the truths which à priori it rejects. The whole breathes a joie de vivre.

STUDIES ON THE CONTENT OF RELIGIOUS FORMATION

Syntheses.

BEUMER, Johannes. — **Auf dem Wege zum Glauben.** Frankfurt am Main, 1956, 176 pp. DM. 7.80. — The treatise of apologetics is intended for the

laity and chiefly deals with divine revelation, the historical value of the New Testament, Christ as the herald of divine revelation, the Church as the depositary of this revelation, and finally, of the Church today. The argument is almost exclusively taken from the New Testament. The brevity of the accounts and the use of a popular style do not help to elucidate Catholic apologetics and most laymen would need to attend lectures in order to be able to assimilate the contents and the method, which is certainly noteworthy.

BIRNGRUBER, Silvester. — **Laiendogmatik.** Graz, Verlag Styria, 1955, 2nd ed., 552 pp. Sh. 94.50. — The general scheme of this book is in accordance with pre-conceived notions of a course in scholastic theology. The *Laienmoral* by the same author was more original and therefore more suitable for the laity. We are, however, grateful for the surety of doctrine and the spirit of synthesis shown by the author all through the 70 chapters, divided into ten sections. Catechesis for adults will find in it the elements of a more detailed instruction.

DELP, Alfred, S. J. — **Zwischen Welt und Gott.** Frankfurt am Main, Verlag Josef Knecht, 1957, 304 pp. DM. 12.80. — Under this title Fr. Bolkovac, S. J., has collected the articles, conversation and talks by Fr. Delp in his last years. The first part could be called a theology of history; the second deals with the sacraments; the third is inspired by the liturgical year. The whole bears witness to an ardent faith. Laymen will find in it, powerfully and clearly developed, the aspects of a Christian humanism as well as very salutary teaching on revelation. It is most useful for adult instruction.

KARRER, Otto. — **Das Reich Gottes heute.** München, Verlag Ars Sacra, 1956, 384 pp. DM. 9.60. — With no systematic plan, the author sets before his contemporaries the chief truths of biblical revelation. The seventeen chapters each represent a talk or discussion group; the audience was composed of laity desirous of deepening their faith. We here find much popular theology: form and content respond to the need of educated people who want to define and extend their religious knowledge. The passages devoted to the correction of slight mistakes are especially typical of the care for exactitude.

Apologetics.

LAIS, Herman. — **Probleme einer zeitgemässen Apologetik.** Wien, Seel-sorger-Verlag, Herder, 1956, 231 pp. Sh. 54; DM. 10.80. — The author deals with the most important questions in apologetics with the object, less of being complete and providing exact answers, than of pointing out the present day Catholic position. He refers to the most recent studies on the subjects. He intends his book for the laity, especially for catechists who have to come in contact with these problems of scientific progress and

modern life. The bibliography is concerned with the literature on the subject which has appeared since 1945.

LIENER, Josef. — **Wort ohne Antwort.** Wien, Seelsorger-Verlag Herder, 1956, 184 pp. S. 39. — Many of our contemporaries are asking questions about religion, God, Christ, the Church and find no answer. It is here provided in the form of dialogues between different types of our modern world (lawyer, teacher, biologist) and a man competent to give the teaching of the Church on the subject discussed. The lively style allows of an easy approach to religious problems, but the format of the book does not respond to its intrinsic value. Pupils of the higher grades and educated adults will find much profit in it.

Jesus-Christ.

ESCH, Ludwig, S. J. — **Jesus Christus Lehrer und Meister.** Würzburg, Arena-Verlag, 1956, 240 pp. DM. 12.80. — A life of Jesus written from the Christian ascetical point of view, especially for prayer and meditation, as suits an apostle of youth and giver of retreats. The narrative is quiet and exact; in the reflections which he adds Fr. Esch develops his spirituality, deepens his apostolate, points out the path of duty. Without fine phrases, but clearly, he makes this life of the Saviour a response to the most serious questions of thoughtful young people and adults.

GRILLMEIER, Aloys, S. J. — **Der Logos am Kreuz.** München, Max Hueber Verlag, 1956, 152 pp. — The most ancient picture which we possess of Christ crucified (it is a miniature in the Rabulas-Codex in the Bibliotheca Laurentiana at Florence) presents an enigma. The Saviour is shown dead but with His eyes open. The key to this puzzle has been sought for a long time. According to Fr. Grillmeier it cannot be solved except by recourse to iconography and theology. This very erudite study is devoted to it and the end confirms the hypothesis of the beginning: the crucified Christ of the Rabulas-Codex is represented as dead and it is His inseparable Divinity which is shown by the open eyes.

HUNERMANN, Wilhelm. — **Wir haben seine Herrlichkeit gesehen.** Innsbruck, Tyrolia Verlag, 1956. Fr. Sw. 18.00. — This life of Jesus is by a popular writer. His travels and reading have furnished him with much insight into his subject and his work is inspired by many Lives of Jesus, ancient and modern, even by the visions of Catherine Emmerich; children of 12 to 15, and even adults and adolescents who know how to distinguish fact from fancy, will be captivated and edified. The method is not, however, without its dangers and priests, catechists and teacher who recommend the book should point them out.

The Blessed Virgin.

LOCHET, Louis. — **Muttergottes-Erscheinungen.** Freiburg, Verlag Herder, 1957, 142 pp. — There are three sections in this book; apparitions in the

mystery of Mary ; apparitions in the life of the Church ; apparitions in our lives as Christians. Studied from these three angles, the apparitions of Our Lady in our times take on their meaning and place in the history of salvation. The Marian piety of young people will grow by the contemplation of these vast perspectives, which a teacher of religion will know how to adapt to them. It has been remarked with truth that this would be a good book to recommend to Protestants.

LUTZ, Berthold. — **Herrin und mutter.** Würzburg, Arena-Verlag, 1955, 240 pp. DM. 10.80. — With the same originality as in his *Wagnis und Gnade*, the author offers a mariological catechesis for adolescents. With numerous illustrations, this is a lively study of doctrinal teaching concerning Our Lady, her life, action throughout the ages, together with devotions and prayers in her honour. There are many quotations and stories. The typography is intended to be entirely original.

MONIN, Arthur. — **Die Königin mit dem Goldenen Herzen.** Kevelaer, Verlag Butzon und Bercker, 1956, 198 pp. DM. 6.80. — Like the French edition, written by the president of the diocesan committee charged with the examination of the facts of Beauraing, this translation chiefly deals with the work of the committee concerning the facts, witnesses, miracles and decisions of the ecclesiastical authorities. However, the edifying events are not omitted and are to be found in the analysis of Our Lady's message and the spiritual graces gained by pilgrims. A lesson or talk on the attitude of the Church to apparitions would find practical data here.

Morals.

LECLERCQ, Jacques. — **Christliche Lebensgestaltung. I. Begegnung mit Gott. II. Wegbereitung für Gott. III. Leben in Gott.** Luzern, Rex Verlag, 1956, 1957, 254, 128, 214 pp. Fr. Sw. 11, 7.80. — This is a translation of the book by Canon Leclercq : *Essays in Catholic Morals*, which is well-known and has been well received by many reviews, in particular by the *Nouvelle Revue Théologique*. This translation has been welcomed in the German-speaking countries.

GENERAL METHODOLOGY

Secular science.

HILKER, Franz. — **Pädagogik im Bild.** Freiburg, Herder, 1956, 580 pp., 614 ill. DM. 56. — This is intended as an illustrated addition to the *Lexikon der Pädagogik* published by the House of Herder and continually refers to it. The reproductions of artistic pictures, photographs, graphs and statistical tables (614 illustrations altogether) give a more intensively practical illustration of the subjectmatter of pedagogy than words would. It deals with

man, educative psychology ; the educative role of the family, of the Church, the school ; artistic, physical, communal, education ; finally, the history of pedagogical science. The book must be read to become aware of its wealth of intuitive bearing on all these domains. The text itself, due to famous pedagogues in Germany, Austria, Belgium and Switzerland, is international in character. Religious formation is the predominant interest of the authors, and penetrates all the theoretical and practical expositions.

PÖGGELE, Franz. — **Die pädagogik Friedrich Wilhelm Foersters.** Eine systematische Darstellung. Freiburg, Verlag Herder, 1957, 352 pp. DM. 21. — The systematic presentation of Foerster's pedagogical teaching was a difficult undertaking for two reasons : first, the author has never allowed himself to formulate a pedagogical system, and secondly, his work is very extensive. Pöggeler has, however, succeeded, without always providing us with anything very definitive. The book is in two parts : a summary of the general orientations of Foerster's pedagogy, and from p. 37 to p. 309, the author's views on the relations between pedagogy (human formation) with religion, morals and social life. Without becoming a Catholic, Foerster is animated with the spirit of the Church and it is his only hope for a cultural revival. We must note the high intellectual value of the book.

ROTH, Heinrich. — **Kind und Geschichte**, in the series **Psychologie der Unterrichtsfächer der Volkschule**. München, Kösel Verlag, 1955. 124 pp. DM. 5.50. — A book such as this is extremely useful when teaching sacred history, for it tries to determine the age at which children become conscious of the dimensions, meaning and values, of history. It may be summarized in this way : history, at first the most recent, enters into the perspective of the child and young adolescent ; our teaching of history influences his method of thinking and acting (results of an enquiry). But progress in the understanding of history accompanies progress in a consciousness of its duration. Hence come the following stages : historical interest springs up spontaneously in the child from the moment he enquires as to his own origin. From then until the age of 9 or 10 (sometimes 8), he is eager for stories, fables, reflects upon them and uses them to explain the present. At 9 or 10 (sometimes 8), he wants to know whether these stories are true, and prefers them to be so. From 10 to 12, he is mainly interested in the heroes and outstanding facts of the stories, and also on historical details. A higher level of historical interest is reached at 13 to 15 : the adolescent looks for the underlying motives in the characters' behaviour and applies them to himself. Finally, from 16 to 18, it is no longer the events of history which are reflected upon, but history itself, the meaning of national history in particular (mainly political). Historical interest springs up spontaneously, but the school must play its part in its development. The final chapter of this noteworthy study suggests a pedagogy of history for primary grades

STUCKRATH, Fritz. — **Kind und Raum**. ZIETZ, Karl. — **Kind und physische Welt** in the series **Psychologie der Unterrichtsfächer der**

Volkschule. München, Kösel Verlag, 1955, 114, 102 pp. DM. 5.50, 5. — Teaching in primary schools is to bear fruit, it must adapt itself to the phases in the psychological evolution of the pupil and it is obvious that a series which studies when and how the child best assimilates school subjects is useful. Notions of causality and space are fundamental to physics and geometry: professors Stückrath and Zietz describe the teaching of the subjects with regard to the progressive awakening of children to these ideas, with all the attitudes of mind accompanying it.

Catechesis.

CRONIN, Kevin. — **Der Aufbau einer katechetischen Unterrichtsstunde.** Innsbruck, Tyrolia Verlag, 1957, 112 pp. — This compendium of catechetical pedagogy has already been reviewed in *Lumen Vitae* under its original title *Teaching the Religion Lesson*. Both the theoretical and practical sections show how well the author knows catechetical teaching in different countries and can deduce from it a practical method and its orientations.

FARGUES, Marie. — **Neuzeitlicher Religionsunterricht.** Luzern, Verlag Räber und Cie, 1954, 106 pp. Fr. Sw. 6. — An adaptation for German-speaking countries of M. Fargues' book: *Catéchisme pour notre temps, Principes et Technique*, by the wellknown catechist J. Hüssler. In it we find the characteristics of progress in catechetical methods in our time. Fruits of French experience, these instructions will be of no less use to other countries. The *Katechetische Blätter* has published extracts from it in its issue of August 1957.

LENTNER, Leopold. — **Das Wort Gottes in der Schule.** Wien, Verlag Herder, 1957, 320 pp. — Like all Dr. Lentner's books this is characterized by its abundant contents, clearness of exposition and his sense of reality. The tradition of the catechetical movement in Austria and the necessities of the present day are competently dealt with. The sub-title speaks modestly of an initiation into religious instruction: as a matter of fact, the book is a theoretical and practical treatise on scholastic catechesis in the line of the tradition of the Viennese movement. Chapter III gives a schema of the content of religious instruction, but the nine other chapters are on catechetical pedagogy, with its psychological and historical complements. Some headings are: the child entrusted to us; the educative aims of religious instruction; its planification; its method; the forms of catechesis (biblical, liturgical, doctrinal, historico-ecclesiastical); conditions and preparatory work for the teacher, the pupil, etc. This book is very opportune having regard to the growing number of the laity who are called upon to teach religion in the schools.

PEMSEL, Johann. — **Der Katechet zeichnet mit der Jugend.** Regensburg, Verlag Friedrich Pustet, 1956, 126 pp., 109 illustrations. DM. 7.50. — These designs complete the handbook for technical schools by the same

author. Their utility for pupils of 14 to 18 depends on the conditions under which the religious lessons are given in the technical schools and the mentality of the class. Contrary to the paintings, which may seem to be insipid or childish to the pupils, these drawings require reflection. They ought not, however, to be enigmatical !

SOLZBACHER, Joseph. — **Das Lied in der katechetischen Unterweisung**, in the series *Schriften zur katechetischen Unterweisung*, vol. II. Düsseldorf, Patmos-Verlag, 1956, 184 pp. DM. 7.80. — Religious singing is coming more and more into favour among the elements of the catechetical revival. This book is witness to it. The value of religious singing is analysed in the first part; a second part shows how catechesis should make use of this value; finally, the third part provides "material," that is, 47 hymns, the commentary on which brings out the doctrinal, biblical, moral and ascetical content, which is extraordinarily rich. Some wellknown psalms are also included. The commentaries might be more vivid.

SPECIAL METHODOLOGY

Sacramental Initiation.

DECKING, Joseph. — **Katechesen für den Erstbeichtunterricht**. Düsseldorf, Patmos-Verlag, 1956, 60 pp. DM. 2.20. — Each catechesis only consists of a bare two pages, sometimes less; there are 25 "units." The instruction begins by a visit to the baptismal font, then to the confessional: a lesson on very important things. Catechesis 2 to 9: sin, the voice of conscience, the sacrament of penance, the Holy Ghost; catechesis 10 to 21: the commandments; 22 to 25: repentance, firm intention, the child in the confessional. With good psychology, each lesson arouses the child's mind to the consideration of the things of God, appeals to his heart and will. After each commandment more room is given to acts of love and repentance than to the examination of conscience. It would be hard to find a better pastoral handbook in preparation for first confession.

EGLOFF, Berchmans. — **So beichten sie besser**. Luzern, Verlag Räber und Cie, 1957, 2nd ed., 76 pp. Fr. Sw. 3.85. — This plea for frequent confession does not only deal with motives, but also gives directions and examples. It treats in a practical manner with the anxieties and scruples often put forward against frequent confession and shows their emptiness. Lofty spiritual considerations are given with simplicity to dissipate any lingering hesitation.

GOLDBRUNNER, Josef. — **Sakramentenunterricht mit dem Werkheft. Erstbeichte, Erstkommunion, Firmung**. 3rd ed., München, Kösel Verlag, 1955, 104 pp. DM. 4.40. — A small handbook, already wellknown, of instruction by means of drawings, first on the blackboard, by the catechist and then

by the pupil in his exercise book. Each point concerning, communion, confession and confirmation is explained by a text on the lefthand page and drawings on the opposite one. Some will think the designs too abstract, others find them useful.

Lehrordnung für den katholischen Religionsunterricht an den Volkschulen in Bayern Lehrplan für die 3 Klasse. Erzbistum München und Freising, 1956, 18 pp. — The 3rd primary year is a class for preparation for first confession and communion. There are five sections: Catholic life as the life of the children of God; sin and penance; the sacrament of penance; the feelings and resolutions of the child after his first confession; the holy Eucharist. Very definite indications as to the meaning, aim, exposition, applications and duration of each lesson facilitate the catechist's task. Far from enveloping this preparation in an atmosphere of reverential fear, the programme brings out the vocation of the child of God to Heaven and the Eucharistic feast.

Formation of Girls.

HEBEL, Bartholomäus. — **Frohscharwerkbuch.** Düsseldorf, Verlag Hans Altenberg, 1956, 185 pp. DM. 6.80. — This handbook, which is very original, aims at providing girls of 10 to 14 with ideas, directions and technique for team work, directed by a monitor or pupil teacher. Explanations, hymns, illustrations, designs, drawings, make a very interesting series of instructions on Christian life, the world, the girls' sphere of life and associates, and the girl herself, in a spirit of faith and apostolate. These five subjects form the book's sections and are amply developed from the human and religious point of view.

SCHMID, Gerold. — **Mädchen erobern das Glück.** — Luzern, Rex-Verlag, 1957, 96 pp. DM. 5.90. — In order to show girls the way to real happiness, the author has not feared to hold up to them the example of virgins and a young woman martyred in the early years of the Church: Saints Lucy, Theodosia, Irene and Maura. These living stories, written in a picturesque and lively style, are well suited to move young people, strengthen their faith and ensure their perseverance in a fervent Christian life.

VALKS, H. — **Meine liebe Elisabeth** and **Über die Schönheit.** Köln, Verlag Wort und Werk, 1954, 1955, 320 and 178 pp. DM. 6.60. — These two books are complementary. The first, intended for the Christian formation of girls of 16 to 22, is in the form of letters dealing with the proper way to face the different stages of life; the second treats of the necessary virtues. In a familiar style many of the subjects which preoccupy girls of our day, as well as their teachers, are introduced, and advice, all the more acceptable because easily understood, is given. The author does not lose sight of the highest Christian truths while guiding her readers along the paths of their personal and family life.

Religious Teaching in Technical Schools.

Briefe an junge Menschen — Kompass. Düsseldorf, Verlag Hans Altenberg, 1956, leaflets, 76, 90 and 130 pp. DM. 1.85 and 4.50. — These two booklets complete the pupils' part and the teachers' part of a religion course for trade schools which has been in course of publication since 1954. Like the preceding ones (see *Lumen Vitae*, vol. X, 1955, pp. 590-662) these booklets will be useful to those teachers who are able to correct the imperfections of form and style. They deal particularly with Christian morals.

PEMSL, Joh. — Unser Heil. Regensburg, Verlag Friedrich Pustet, 1955, 4th ed., 128 pp. DM. 2. — A handbook of religious instruction for the three years of trade school. The author has succeeded in adapting Christian doctrine to this class of pupil, growing more and more numerous. The conciseness is corrected by the interest aroused by almost every line; the headings are especially good. It lends itself to easy memorization, thus providing young workers with a solid base of religious knowledge and principles. We would like to draw our readers' attention to this handbook among those addressed to pupils in technical schools.

Religionsunterricht an Berufsschulen. München, Deutscher Katechetenverein, 1957. — Published in leaflets, these schemes for catechesis, developed and completed by examples, stories and bibliographies, are the work of a team of Bavarian catechists. Religious teachers in technical schools will find in them ample matter for development. Here again everything is done to suit the technical mentality of the pupils. Some sections are meant only for girls. These publications seem to us to be better than many others both in contents and form and style. The leaflets which have appeared already go to make up a large volume.

SCHEELE, Paul-Werner. — Zeugnis geben vom Leben. Paderborn, Ferdinand Schöningh, 1955, 224 pp. — After an introduction on the particular problems of religious instruction in trade schools and their solutions, two chapters deal with grace and the sacraments in general; the seven others with the seven sacraments. We here have the teacher's book, in which the truths are explained in a concrete manner with numerous historical examples or examples taken from the daily life of the pupils. The style, comparisons and reasoning are intended to respond to their mentality. Teachers should, however, take care to provide the note of authenticity which the illustrative stories require. The pupils' book is called **LICHT-LEBEN-LIEBE**.

For Adults : Series.

HYDE, Douglas. — Anders als ich glaubte; STEIN, Edith. — Eine grosse Frau unseres Jahrhunderts. Freiburg, Herder-Bücherei, 1956, 224,

240 pp. DM. 1.90. — These volumes are part of the series of well-known books published by the House of Herder in pocket size, with their dust-covers tastefully illustrated in colour. These help to form a good Catholic library at little cost.

SIGMA SAMMLUNG: ANGELA. — **Im Schatten seiner Flügel**; BENOIT, E. — **Freude, lauter Freude**; BERNHART, J. — **Brannte nicht unser Herz**; BOESMILLER, Fr. — **Die priesterliche Frau**; GEISTLICHE BRIEFE; KARRER, O. — **Zum ewigen Du**; LIPPERT, P. — **Ein Kind ist uns geboren**. München, Ars Sacra Josef Müller, 1956-1957, 32 pp. DM. 2.50 each. — These booklets, the work of well-known authors, will appeal to book-lovers not only on account of their intellectual and religious nature, but by their Japanese binding, printing on double pages, first class typography and the varied designs of their covers.

RELIGIOUS PSYCHOLOGY

BÖHI, Alfons. — **Der späterberufene Priester**. Eine psychologisch-pädagogische Studie seines Werdeganges. Freiburg (Switzerland), Universitätsverlag, 1954, 164 pp. — The psychology of late vocations has already been described for us in monographs written by the priests themselves. The psychology of them is very incomplete, however, for the action of divine grace usually escapes our observation. The facts and natural elements on which this mystery rests merited a more thorough study, scientifically conducted. This book provides it. The author takes life histories and replies to a questionnaire containing 50 questions carefully thought out. Three hundred replied, 80 % being aged from 19 to 35. The motives and psychosocial situations of late vocations are examined. New horizons are opened on pastoral action with a view to preparing the way of the Lord.

BURGARDSMEIER, Alfred. — **Religion und Seele des Kindes**. Coll. *Schriften zur katechetischen Unterweisung*. Düsseldorf, Patmos Verlag, 1956, 120 pp. DM. 6.50. — The earlier works by this author on the religious evolution of the child and adolescent are here concluded. In an easy, precise and non-technical style, seven chapters deal with the characteristic features of the seven main stages of psychological and religious development up to 14 years, and at the same time give the directions for religious pedagogy for each period. When biblical, liturgical and doctrinal instruction is given according to these observations and norms, it will not miss its aim, but will fall on ground ready to receive it. The readers of *Lumen Vitae* will remember two articles by the author on How to develop the sense of the Church in the child (vol. VIII, p. 419) and Charity in the child (vol. IX, p. 677).

ENGELS, Helma. — **Eine spezielle Untersuchungsmethode mit dem Scenotest (von Staabs-Test) zur Erforschung der normalen kindlichen Persönlichkeit**. Münster, Aschendorffsche Verlagsbuchhandlung,

1957, 98 pp. DM. 8.25. — Dr Engels, a neurologist, here provides a new test which consists in the determination of not only the personality, intellectual capacity, and degree of evolution, but particularly the character, of the child by the reconstruction of little scenes by means of dolls and various objects (tables, chairs, animals) in miniature. This reconstitution is in the form of a game, not an examination. After an historical sketch of the psychology of tests between the two world wars and an ample bibliography, the author expounds the technique of the scenotest, its results (36 children of 6 to 13) and the character analyses therefrom. It remains to be seen whether more extensive applications will allow the establishment of more precise or valid norms than those obtained by other methods, better known and proved.

GOLDMANN, Otto. — **Die Stunde der Entscheidung.** Innsbruck, Tyrolia Verlag, 1956, 432 pp. — In this book the lives of wellknown saints and holy people are studied from the psychological angle. The author brings out the phase in their lives which was decisive for their devotion to God's cause. These simple narratives, historically exact in most cases as regards the essential, virtually raise numerous problems which are not without pedagogical importance with regard to grace and human liberty, divine action and man's response.

HAFNER, Heinz. — **Schulderleben und Gewissen.** Stuttgart, Ernst Klett Verlag, 1956, 182 pp. — This little book, very erudite and intended mainly for psychotherapists, will extend the knowledge of teachers as regards clinical psychology. They will find in it a study of neurosis in the triple aspect of biology, sociology and anthropology ; the scientific description of states of conscience, in particular those to be reformed ; the opinions of numerous celebrated psychologists. They will learn that, according to the author, the healing of neurosis presupposes not only the return to the highest values, but also the transformation of the personality. The book takes into account the most recent work by H. Kuhn, Piaget, etc.

Die äpdagogischen Gezeiten im Ablauf der menschlichen Jugend. Freiburg (Switzerland), Universitätsverlag, 1956, 372 pp. 19.70 — The holiday courses given at Freiburg University are deservedly wellknown. By collecting in this volume the talks given during the 20th pedagogical meeting, the organizers provide us with a valuable compendium on adolescence. These addresses in German, French and Italian, are divided under the headings of : Adolescence in the world of today ; Adolescence and its evolution ; Intellectual formation during adolescence ; Crises of adolescence ; Meaning of adolescence. A bibliography gives the names of the most authoritative works on psychology and pedagogy. The whole forms an excellent instrument for work.

RELIGIOUS SOCIOLOGY

FICHTER, H., S. J. — **Die gesellschaftliche Struktur der städtischen Pfarrei.** Freiburg, Verlag Herder, 1956, 256 pp. DM. 15. — A translation from the English of *Social Relations in the Urban Parish*. This book has been praised in *Lumen Vitae*, vol. XI (1956), p. 540, as being a basic work in religious sociology.

GREINACHER, Norbert. — **Soziologie der Pfarrei.** Colmar, Alsatia Verlag, 1955, 310 pp. — This book, with a preface by Prof. Le Bras, provides German readers with the methods and work of religious sociology in France, Belgium and Holland. Its nature of positive study does not exclude the exposition of principles and techniques. In the first four chapters we are given the principles, aim, necessity and object of parish sociological research. The five remaining ones deal with the enquiry itself: methods, plans, dangers, consequences. Not only is the text abundantly illustrated by maps, tables and graphs, but the book is full of instructions concerning the history and present position of religious sociology. In it are many references to the works and maps of religious psychology published by *Lumen Vitae*.

Louis MEILHAC, Brussels.

SPANISH

I. HIGHWAYS OF CATECHESIS

Bible.

Biblia en imágenes. Barcelona, Herder, 1957, 328 p. — A fine book presenting the Life of Our Lord, the Old Testament and the History of the Church up to the death of the Apostles, in illustrations of a truly religious character, each with a very brief text. It is not clear why the life of Jesus has been placed at the beginning instead of in its place in the history of Salvation. In the same way, certain scenes of the Apocalypse concerned with the announcement of things to come and the end of time, should, it seems, have ended the book. As for the Old Testament, everything is placed on the same historical plane, no literary styles being taken into account. This is the main criticism of this book.

CHARLIER, Dom Célestin, O. S. B. — **La lectura cristiana de la Biblia.** Barcelona, Editorial Litúrgica Española, 1956, 436 p. — This masterly book, besides giving us a commentary and interpretation of the different biblical books, also provides a profound insight into the geographical, historical, cultural and social spheres in which the biblical events took place and the various books appeared. It is a high popularization of all that modern exegesis has acquired and will bring the Bible closer to the intellectual life of the Christian and of more use to his spiritual life, following faithfully the lead of the Church. No better guide could be found in the reading of the Sacred Scriptures.

ORCHARD, B., SUTCLIFFE, E. F., FULLER, B. J., RUSSEL, R. — **Verbum Dei, Commentario a la Sacra Escritura II y III.** Barcelona, Herder, 1956 y 1957, 890, 786 pp. — This outstanding work summarizes the results of the last 50 years of biblical research. It gives the reader the real meaning of the sacred text and opens up the treasures of revealed doctrine. Vol. II is a commentary on the Historical books of the final period and on the Sapiential and Prophetic books. Vol. III provides an introduction to the study of the New Testament together with an analysis of the four Gospels. These volumes constitute a fundamental work which does honour to its authors and to the firm of Herder responsible for its circulation.

RUBINOS, Antonio, S. J. — **Leyendo a San Pablo.** Barcelona, Editorial Libreria Religiosa, 1954, 640 p. — A popularized commentary on the Epistles of St. Paul through paraphrasing in Spanish the latin text, given in footnotes. These Epistles are commented on in their chronological order and preceded by a short commented life of St. Paul, also in chronological order.

gical order. This exceedingly well-presented book gives us, clearly expressed and in a manner adapted to cultured but not scientifically minded Christians, the whole doctrine of St. Paul.

Liturgy.

GUARDINI, Romano. — **El testamento del Señor.** Barcelona, Editorial Litúrgica Española, 1955, 220 p. — Spiritual reading of a very profound nature to serve as preparation for Holy Mass. All Guardini's works have very special characteristics, at once highly intellectual and intensely spiritual. The author collates from his writings a number of ideas on Liturgy showing how the Sacrifice of Mass is its culminating point. These are pastoral commentaries on the liturgical environment and on the essence of Mass itself.

HOLLINGS, Michael. — **¡Eh, tú !** Barcelona, Herder, 1957, 180 p. — This small book is meant as a direct appeal to men of our times calling them to the practice of mental prayer. It points out the necessity of prayer and liturgy in the life of present-day Christians. The first part is a succession of ideas on the practice of prayer and the second consists of meditations before Mass. The modern style of this book will certainly appeal to its readers.

LOHR, Emiliana. — **El Año del Señor.** Madrid, Atenas, 1955, 2 vol., 451 y 391 pp. — Two very handsome volumes dealing with the whole of the Liturgical Year. The first vol. presents the cycle of Advent, Christmas, Septuagesima and Holy Week, and the second, Easter Time, Pentecost, and the resurgence of the Sundays after Pentecost. Its doctrine is profound and attractive and assimilates all the wealth of the new liturgical movement. Very well worth reading.

MONJES DE MONTserrat. — **Semana Santa.** Barcelona, Editorial Española, 2^a ed. 1957, 328 p. — **Setmana Santa**, Ibidem, 2^a ed. (Catalana) 1957, 326 p. — The text of this book, Latin-Spanish on the one side, and Latin-Catalan on the other, is extremely well presented. It comprises all the ceremonies of Holy Week from Palm Sunday to the Easter Masses, in their newly organized structure.

NEGUE RUELA, Marin. — **Semana Santa y de Pascua.** — Madrid, Atenas, 1957, 450 p. — This liturgical book for Holy Week comprises three parts : 1. a liturgical explanation of each Holy Day ; 2. the Latin and Spanish text of the new Ceremonies ; 3. some extra-liturgical devotions of Holy Week. Well and clearly edited, this book will be found most suitable for the general public.

SANCHEZ ALISEDA, Casimiro. — **Devocionario del campesino ; Devocionario del cristiano ; El cumplimiento pascual ; Guión de la Semana Santa ; Preces por los difuntos ; Prima y Completas.** Toledo, Editorial Católica Toledana, 1954 à 1957, 64, 64, 32, 48, 32 y 52 p. — Small devotional and liturgical prayer books for the use of the artisan class.

Santa Misa, en imagen y plegaria (La), Barcelona, Editorial Litúrgica Española, 1956, 64 p. **La Santa Missa, Imatges i Pregària**, Ibidem, 1956, 72 p. — A translation, into prayers most suitable for children of 10 to 12 years, of the booklet produced by the monks of St. Wandrille. Very good photographs of the principal parts of the Mass illustrate each page. Children will like this nice little book, either in its Spanish or Catalan edition.

SERRA, Eudaldo. — **Misal Romano Diario**. Barcelona, Balmes, 1956, 1600 p. — A complete Latin-Spanish Missal, together with the Proper of Spain and Latin-America and a devotional section. The Holy Week ceremonies have been brought up-to-date. A traditional work. Spanish liturgical authors would benefit by studying modern French, Belgian and German Missals.

Doctrine. — Catechesis.

JUNGMANN, Josef Andreas, S. J. — **Catequética**. Barcelona, Herder, 1957, 350 p. — This book is the result of a very wide experience. Its author was among the originators of the renewal of catechesis and his work embodies, together with sound theology, vast practical knowledge. First presenting a general history of catechesis and following this up with a study of its component parts: the catechist, the catechized and the mission of religious formation; he establishes the main principles and their applications in the various domains. He ends with directives for the formation of the different ages to adolescence. This work, greatly to be commended, has already been translated into all the main European languages.

Catecismo Católico. Barcelona, Herder, 1957, 318 p. — A translation of the famous German Catechism, this book strikes a new note as much in its general lay-out as in the profoundly biblical and evangelical aspect of the commentaries on the different questions. It can serve as a model Catechism. One cannot conceive a reform of the catechism which would not rest on the outstanding effort made by the Germans in the sphere of catechesis.

Catecismo de la doctrina cristiana, Primer grado. España, Comisión episcopal de enseñanza, 1957, 32 p. — This small official catechism follows, in a simplified and slightly modernized aspect, the traditional formula. It is a short summary of dogmatic truths through questions and answers, after the manner of Astete and Ripolda, without connecting up with the life of Christ or the history of Salvation. The aim at simplification of terms has been most happily achieved, but the atmosphere is neither evangelical nor liturgical and this is most regrettable in an official 1957 catechism.

RIPALDA-SÁNCHEZ ALISEDA. — **Catecismo de la doctrina cristiana**. — **Catecismo de primera comunión**. Toledo, Secretario Catequístico, 1955 y 1956, 84 y 24 pp. — Small traditional catechisms of no especially new appeal.

HEEG, Aloysius, J., S. J. — **Jesús y Yo.** St. Louis, The Queen's Work 1957, 104 p. — A small catechism illustrated from the Heeg collection of pictures. The text follows the three divisions : dogma, moral law and the sacraments, develops at length the life of Our Lord and maintains throughout a truly evangelical spirit. Each chapter ends with a short questionnaire.

Spiritual Life of Adolescents.

BLANCO PINAN, Salvador. — **Per senderos difíciles.** Madrid, Fax, 1956, 148 p. — In this small book, the author has collected the instructions of Pius XII on the Christian formation of young girls. The subject matter is well grouped around fundamental elements of Christian Life : the life of faith and prayer, the life of grace, the love of Jesus Christ, the virtue of purity, modesty, fashions, the apostolate. The Holy Father's paternal words penetrate deep into the soul, bringing enlightenment to the doubtful and strength to the weak.

GOOSSENS, Alberto, S. J. — **A la conquista de tu personalidad.** Madrid, Atenas, 1954, 316 p. — A book of spiritual formation for the young, the first part of which deals with the perfect accomplishment of every-day acts ; the second treats of the development of intelligence and the third of the training of the will. The success of the French edition of Fr. Goossens "Directives" is well-known. The Firm of Atenas gives us this excellent translation which is to be recommended to all young people.

MARTIN, José Luis. — **La vida sale al encuentro.** México, Buena Prensa, s. d., 196 p. — Fiction on the Spiritual Life, this novel, in the form of a diary covering a period of eighteen months, depicts the evolution of an adolescent soul awakening to its own individual responsibility and passing from childhood to the consciousness of self. Not lacking in psychological and spiritual value, this book will be of help to the younger generation.

TORRES, Alberto, A., S. J. — **¡Abranos la Verdad !** Santander, Sal Terrae, 1957, 143 p. — A short book of initiation to the mysteries of life and love, for the use of girls of 14 to 18 years. It reads most agreeably, is tactfully worded and can be recommended, placing, as it does, the many questions girls ask themselves on these matters in their supernatural perspective.

Spiritual Life of Adults.

BRAY, H. — **Cuando el alma está en tinieblas.** México, Buena Prensa, 1956, 76 p. — Meditations and Spiritual Thoughts on the value of sorrow and suffering, drawn from the contemplation of certain scenes of the New Testament. Suitable for suffering souls who wish to live their life of pain in union with Our Lord and in His spirit.

CHARLES, Pedro, S. J. — **La oración de todas las horas.** Barcelona, Editorial Litúrgica Española, 1957, 542 p. — 99 meditations replete with profound theology and spiritual elevation, are presented in a very fine, missal size, edition. These pages from the pen of Fr. Charles are known the world over and have moulded an entire generation.

ESPINOSA POLIT, Aurelio, S. J. **La dicha que vivimos.** Santander, Sal Terrae, 1957, 287 p. — A booklet of deep spiritual reading on the meaning of the religious vocation, methods of training and obstacles to overcome, and on the actuation of the apostolic vocation. These main subjects are studied in the light of the Gospels and the Epistles. Full of theological thought and spiritual enthusiasm, these pages give admirable subject for meditation.

FALBA. — **Cristo ayer y hoy.** Granada, Misioneras Hyas del Corazón de Jesús, Puentezuelas, 31, 1955, 185 p. — Spiritual considerations drawn from passages in the Gospels and various spiritual authors, on the devotion to the Sacred Heart. The love of Our Saviour for us, symbolized in His Heart, is the theme of this booklet.

MARURI ORVETA, F. Xavier, S. J. — **En tu soledad.** Bilbao, El Mensajero del Corazón de Jesús, 1954, 398 p. — A book intended for widows or for deserted women whose loneliness weighs on them. They will find here evangelical and apostolic considerations on suffering, on the value of their lonely state and how it can be used for the glory of God, following in this the example of many holy women as related in the history of the Church and exemplified in writings and extracts given by the author.

SABIÑO DE JESÚS, P., C. D. — **La infinita bondad de Dios.** Vitoria, Ediciones El Carmen, 404 p. — Excerpts selected from the works of St. Theresa of Avila, expressing her highly mystical and attractive vision of the Godhead in His Transcendence and in His Infinite Goodness, awakening by His Grace our spiritual life and our effort to answer His Call. Each chapter ends with practical applications in the spirit of St. Theresa.

TREVIÑO, J. G. — **Si quiero, puedo ser santo.** Madrid, Studium, 1956, 190 p. — The author demonstrates that saints are to be found in every age, every country, race and classes of society. The conclusion he draws from this is that, in order to be a saint, it suffices to will it. He greatly encourages the reader to generosity, but perhaps does not sufficiently stress the fact that it should be a receptive generosity, one of detachment from self, of passivity and fully open to the divine grace working within us. Sanctity comes from God who alone can unite us to Himself. He invites but never obtrudes.

II. CONTENT OF CATECHESIS

Dogma and the Sacraments.

PARENTE, Pietro. — **Diccionario de teología dogmática.** Barcelona, Editorial Litúrgica Española, 1956, 386 p. — A textbook produced in the form of a dictionary of the words and most important truths of dogmatic theology and of the history of theology. Remarkable by its precision and conciseness, it will be of use to priests and masters in their hurried search for exact theology. It does not give lengthy developments but precise enlightenment, for such is the scope of this abbreviated work.

VAN HOUTRYVE, Idesbald, Dom, O. S. B. — **En el espíritu de Cristo.** Madrid, Studium, 80 p. — The author, a competent theologian whose spirituality continues in line with that of Dom Marmion, gives the Gospels and apostolic texts and the writings of the Fathers of the Desert and of the medieval theologians, a renewed warmth and an extraordinary life. He characterizes the spirit of Christ as a spirit of submission, recollection, union, sacrifice, discretion, truth, simplicity, liberty and peace. Each of these characteristics is given a separate chapter.

VONIER, Abad. — **La victoria de Cristo.** San Sebastián, 1955, 168 p. — This short book speaks for itself by its dogmatic wealth and high spiritual value. The victory of Christ is the triumph of the Head of the human race over the three evils of mankind, sin, death and Satan. The brightness of His victory is a source of joy and consolation for us, for Christ unites us to His victory and He appears as the first-fruits of our complete liberation. This book provides matter for deep meditation and an encouragement to progress in spiritual life.

WALTER, Eugenio. — **El sello de Dios vivo.** Barcelona, Herder, 1954, 106 p. — An excellent study on the Sacrament of Confirmation as communicating the Holy Spirit and the importance of its place in the life of a Christian. The author first shows the action of the Holy Spirit in the life of Christ and of the Christian, and follows with a study of the sacrament as the foundation of the possession of the Holy Spirit, expressed in the liturgy of the sacrament. Finally, the effects: the three unctions, the seven gifts and the power of the apostolic radiance. The corporate aspect of the sacrament "confirming" the Christian as member of the Church is rather left in the shade.

The Church.

ADAM, Karl. — **La esencia del catolicismo.** Barcelona, Editorial Litúrgica, Española, 1955, 302 p. — This work ranks among the most interesting and undating of all this author's masterly writings. It expounds

Catholicism in its very essence and vital principles in the face of opposing or neighbouring tendencies which are brought out in the modern effort for the union of the Churches. But its most fascinating side is the love which Karl Adam shows for the Church and the sincerity and conviction with which he writes. This book reveals the intimate experiences of a soul who participates fully in the life of the Mystical Body of Christ.

GRANERO, Jesús María, S. J. — *Sentir con la Iglesia y Problemas modernos.* Madrid, Razón y Fe, 1956, 220 p. — In the multiplicity of present-day problems and the whirlpool of modern ideas, the intellectual Christian must re-adjust his own. He has to do this in the spirit of the Church and 'feel' as She does. Her eternal truth is a light and a guide in the confusion of ideas. The author deals with the most obscure matters and indicates what stand to take. A profoundly well thought-out and salutary book.

LÓPEZ-DORIGA, Enrique, S. J. — *San Pedro y el Romano Pontífice.* Cadiz, Esclicer, 1957, 325 p. — The author establishes the doctrine of the Primacy of Rome dating from the very essence of Catholicism, based on texts from the Gospels, the first ages of Christianity and Church History. He brings in the dogma of Infallibility, defines it and replies to objections. A serious, well-documented and very thorough book.

Lives of Saints. — Biographies.

CAMPOS, José. — *Luz de Cristo en oriente.* Madrid, El Perpetuo Socorro, 1956, 352 p. — A life of Rev. Father Sagrado, Redemptorist and missionary in China, 1908-1952. This is an attractive book which puts us in touch with a great soul, a true apostle of the Lord, and takes us with him through the evolution of political life in China, the difficulties of the apostolate and the trials of persecution.

CARDOSO, Joaquín, S. J. — *Vida de San Pio X.* México, Buena Prensa, 118 p. — A short life of Saint Pius X, which particularly emphasizes the achievements of his pontificate in connection with the catechism, sacred music, modernism, canon law, and above all the Holy Eucharist.

FELIU, Ricardo V., Ph. D. — *Lutero.* Santander, Libreria S. T., Apartado 77, 1956, 810 p. — A serious book on the life, moral physiognomy and works of the Protestant Reformer. It is very well-documented and interesting. Reading it one gradually penetrates a strange period in which influences of various kinds shaped the course of Christianity and resulted in a separation from which we suffer to the present day.

GALTER, Alberto. — *Libro rojo de la Iglesia perseguida.* — Madrid, Atenas, 1956, 576 p. — A book of documents on the communist persecution of the Catholic Church beyond the iron curtain, in Russia and the satellite

countries, in China, Corea, Vietnam, Yougoslavia and Eastern Germany. This reading brings home to us the trials and sufferings of our brethren who wish to remain faithful to Christ and His Church.

HUNERMANN, Wilhelm. — **El Apostol de los leprosos.** Barcelona, Herder, 1957, 302 p. — Father Hunermann's remarkable gift for presenting the lives of Saints and famous Christians is well-known. He brings out vividly their souls in the vibrant moments of their lives. In this book we read the life of Fr. Damien De Veuster, the apostle of the lepers, and this fascinating description will encourage its readers to more generosity in the service of Christ.

NIGG, Walter. — **El secretos de los Monjes.** San Sebastián, Dinor, 1956, 490 p. — The author, a non-catholic, has studied with deep sympathy and comprehension the great founders of Religious Orders and their monastic work, from the spiritual and methodological points of view. The captivating interest of these essays, intended to reveal to materialistic minds and utilitarian moderns certain transcendent and universal values, can readily be assessed. St. Anthony Hermit, St. Pacôme, St. Basil, St. Augustin, St. Benedict, St. Bruno, St. Bernard, St. Frances, St. Dominic, St. Theresa and St. Ignatius form a wonderful fresco, their lives and works revealing a secret which only the heart can understand.

VERA IÑIGUEZ, Enrique. — **Pro eis hostia.** Madrid, Hijos de Gregorio del Amo, 3^a ed., 1954, 200 p. — The life and spiritual writings of don Manuel Dias Martinas. A life wholly dedicated to suffering and sacrifice in an intense apostolic intention and love of man.

XAVIER, Adro. — **Desde la sombra.** Zaragoza, Hedis, Ap. 243, 2^a ed., 1956, 320 p. — This book gives us three interesting lives, very different in circumstances and conditions, they acquire through the well-written narration and dialogues, a particularly attractive lustre, shedding spiritual joy and lifting the soul to a life of greater generosity.

Christian Morality.

ARMAS, Gregorio, D. R. S. A. — **La moral de San Augustin.** Madrid, Studium de Cultura, 1954, 1181 p. — A systematic exposé of St. Augustin's moral teaching drawn from his many works and regrouped along the classic lines of general and special morality. This book presents a sort of summary of the moral philosophy of St. Augustin, but runs the risk of attributing the same importance to all this Saint's writings, not making allowance for the evolution of his mind.

MULLER, Marianus. — **Angustia y Esperanza.** Barcelona, Herder, 1956, 380 p. — The comparative study of existentialist anguish and Christian hope really appears as "the theological answer to the philosophical labyrinth of

our times." The author of this book accurately depicts the predominant unsettled state of fear and anxiety characteristic of our times. Into this chaos he throws the light of a dialogue between God and men and demonstrates that solidarity with Christ Jesus makes hope possible. This, in philosophical language, sets forth the whole mystery of Salvation and Christian Hope.

PAZZINI, Adalberto. — **El médico ante la moral.** Barcelona, Editorial Litúrgica española, 1955, 328 p. — This excellent work is especially interesting to doctors, but also to the more cultured public. It is a guide for medical conduct in respect of human life from before conception to death, and touches on every vital problem: eugenics, abortion, artificial insemination, painless birth on to euthanasia, passing through hypnosis, narco-analysis, leucotomy, electroshock, etc.

RIBADENEIRA, Carlos, A. S. J. — **Guía Moral de Lecturas.** México, Buena Prensa, 1954, 400 p. — A catalogue of 50.000 books of the more prominent authors of contemporary literature assessed in the light of Faith and Christian morality. This guide will be of use to spiritual directors and those charged with the education of the younger generation. The appreciations given are, however, at times debatable.

Man.

LANDUCCI, Pier Carlo. — **El misterio del alma humana.** Madrid Atenas, 1954, 338 p. — A very fine book on the reality of the spiritual world and the life of the soul. The author studies first the evolutionist theory and the various thesis of the human formation. He then examines the characteristics of the soul, its immaterial quality, its spirituality and liberty, its relationship to the body. Finally, in the light of God's plan, the wonderful destiny of the soul and the human drama for which it is responsible. This, together with the previous work, "Existe Dios" is deeply thought-out and will do much good.

ROIG GIRONELLA, Juan, S. J. — **Valor humano-divino del hombre.** — Barcelona, Editorial Librería Religiosa, 1954, 144 p. — A study of the difficult problem of humanism taken in a truly Christian perspective. This book is intended for young intellectual Christians, drawing their attention to the two aphorisms of a too anthropocentric humanism and a disincarnated divinism. The author endeavours to effect a synthesis in the spirit of charity which necessarily leads the Christian to apostolic conclusions.

ZULUETA, Adrián, S. J. — **Nociones de Antropología.** Madrid, Razón y Fe, Fax, 1957, 272 p., 25 fig. — A clearly written, serious book summarizing all the modern researches on anthropology. Extremely valuable in philosophical and theological studies, it will also give the cultured public very precise information on the actually vital questions of the human phenome-

non. This work is divided into three sections : physical anthropology, comparative anthropology and historical anthropology. The author combines profound orthodoxy with a spirit of scientific progress which prudently advances the opinions of present-day science.

The Christian in Society.

BLANCO PIÑAN, Salvador. — **Sois un beneficio de Dios.** Madrid, Fax, 1956, 286 p. — In this book the author presents the instructions of Pius XII on the training, duties and responsibilities of Christian doctors of medicine. He asks that in the accomplishment of their vocation, they should be a " gift of God. " The Holy Father deals with all the main problems which medical science encounters in the sphere of investigations, in that of marriage and motherhood, eugenics, euthanasia, etc. This can serve as a short, very up-to-date, treatise on deontology.

BRIONES BLANCO, Máximo. — **Mi empressa y el Señor.** Madrid, Difusora del libro, 1956, 74 p. — The experiences of a business man in his endeavours to establish contact between his workmen and the priest or the parish works. A praiseworthy effort but defective through its paternal attitude. The christianization of the workingclass must come from the men themselves, from small groups of Catholic Action workers having no connection with syndicates, or managers or politics. The managerial rôle is to give the enterprise a Christian structure.

LOPEZ ORTIZ, Fray José, O. S. A. — **La responsabilidad de los universitarios.** Madrid, Rialp, 1956, 204 p. — The author, a theologian and historian, withdrew from the university to take charge of a Spanish diocese. Preoccupied with the responsibility of University Lecturers, he shows them the beauty and importance, but also the difficulty and perils of their task from the Christian point of view ; the problems which arise in a Catholic University, the necessity of expansion and progress in religious thought and yet the discretion required and the dangers of liberalism and the spirit of criticism. Very topical, this book touches on problems of great moment in Spain.

ROMERO, José Antonio, S. J. — **El apostolado seglar.** México, Buena Prensa, 1955, 210 p. — In this book, the author introduces a few types of Christian lay apostolate in social life, although he rather stretches the point in calling these by such a name. The book gives one food for thought on Christian conduct and its responsibilities.

WELTY, Eberhard. — **Catecismo social.** I, Barcelona, Herder, 1956, 344 p. — A fine book, at once deep and very intelligible, on Catholic Social Doctrine. This first volume presents the elements and basic factors of social life. It is divided into three sections : Man in society ; social order and its fundamental laws ; equity based on justice and love. This work can be used as a textbook of Social Doctrine in universities and seminaries.

SPECIAL METHODOLOGY

General Pedagogy.

BIOT, René, Dr. — **Confianza en la vida.** San Sebastián, Dinor, 1955, 178 p. — This book, from the pen of a famous French Spiritualist-doctor, is written for those educators who love children and who place their trust in the energy of life in them. He simply but thoroughly describes the problems, great and small, which the education and the development of a child entails. He encourages gentleness, but also strength and energy to rectify in time those weaknesses which, left to themselves, will prove harmful to the future career of the child.

CAPPE, Jeanne. — **Virtudes y defectos de los niños.** Madrid, Studium, 1956. — The author specialized in the formation of childhood to which she has devoted all her life. This book on child psychology is also a book on education. In it the moral training of the child is directed into three courses of action: kindness, loyalty and will-power. These suggestions embody all the great educational principles. An attractive, easy and serious book, useful to parents and educators.

LLORENTE, Daniel. — **Curso Teórico-Práctico de Pedagogía.** Valladolid, Casa Martín, 3rd ed., 1957, 495 p. — This re-edition remains one of the classics of pedagogy. In 55 lessons Mgr. Llorente surveys: I. *Education*, its nature, aim and particular sphere. II. *School organization*. III. *General Didactics*: planning, methods, curriculum. IV. *Special Didactics*: for each branch of study. V. *The history of pedagogy* and its progress throughout the ages. This work is replete with sound advice and deep psychological notations.

SCHNEIDER, Friedrich. — **La educación de si mismo.** Barcelona, Herder, 1957, 334 p. — This work is an answer to the wish, prevalent at all times of life, to have at hand a clear and efficacious method of self-education. Giving 55 examples, such as Madame Curie, Benjamin Franklin, etc., the book shows in an intuitive and easy way, the possibilities of self-education. A theoretical analysis linked up with the examples lays down both principles and methods. The only reproach one could level at this book is that it tends to lead its reader to a self-centred and personal development, where the Gospels would direct him to the service of others.

WALLENSTEIN, Anton. — **La educación del niño y del adolescente.** Barcelona, Herder, 1957, 414 p. — A very fine book on child and adolescent psychology, at once simple and profound. The author divides his work into three sections: the child up to the age of 8 or 9; the boy up to 14; the young man to 18 or 20 years. For each age the psychological and pedagogical statistics result from a prolonged experience and a definitely superior knowledge of children. An extremely valuable book.

Spiritual Exercises and Aids to Recollection.

AMURRIO, Patricio, G., C. SS. R. — **Sangregota a gota.** Madrid, Perpetuo Socorro, 1956, 432 p. — A book of spiritual reading and meditations which consists of fifty Holy Hours on subjects drawn from the gospels, from liturgical feasts, dogmatic truth and devotions. It will help adorers in their time of prayer.

ARELLANO, Tirso, S. J. — **Manual del ejercitador.** Zaragoza, Hechos y dichos, 1956, 350 p. — This work tabulates the whole doctrine of the Exercises of St. Ignatius and gives an overall plan of lectures useful for the formation of directors of the Spiritual Exercises ; preparing their task. After reviewing the spirit and method of the Exercises, the author analyses the meditations given in the four periods or " weeks, " and finally presents some methods of instructions. The book appears in a rather original form, but the doctrine follows the traditional lines and does not enliven the subject.

IPARRAGUIRRE, Ignacio, S. J. — **Historia de los ejercicios de San Ignacio.** Bilbao, El Mensajero del Corazón de Jesús, 1955, vol. III, 588 p. — Of great historical value, this work is the foundation of a profound study of the Exercises of St. Ignatius. The author explains, with the help of many historical documents, the manner of giving the Exercises from the death of the Saint until the promulgation of the official Directory, and also the splendid diffusion of the Exercises during the whole of the first half-century of the Company's existence. They are the origin of the Ignatian school of spirituality.

JUNQUERA, Saturnino, S. J. — **Esquemas y ejemplos.** Santander, Sal terrae, 1956, 667 p. — Outlines of sermons coupled with numerous anecdotes and edifying examples of use in giving parish missions and retreats. The author gives a great quantity of customary subject matter but nothing very new. These themes are all drawn from the first week of the Spiritual Exercises of St. Ignatius.

MARTIN SÁNCHEZ, Benjamín. — **Sugerencias bíblicas.** Madrid, Hijos de Gregorio del Amo, Calle de la Paz, 4, 1954, 639 p. — Meditations composed of spiritual considerations on texts drawn from the Gospels. The first part follows the spirit of the purgative way and is reminiscent of the first " week " of St. Ignatius ; the second gives expression to the illuminative way by prolonged contact with the life of Our Lord ; the third develops the unitive way through the glorious mysteries of the life of Christ and of the Christian. This book will greatly help devout souls.

MORENO, Alberto, S. J. — **El día de retiro mensual.** Madrid, Razón y Fe, 1957, 434 p. — A collection of texts drawn from the writings of St. Ignatius and from the letters and works of the Generals and Saints of the

Company of Jesus, to serve as meditations and spiritual reading on the monthly recollection day. The subjects are: the vocation to the Company; poverty, chastity, obedience, the daily spiritual exercises, devotion to the Sacred Heart, good zeal, Our Lady, humility, abnegation, fraternal charity and the good use of time. This moralizing book is lacking in evangelical spirit, as also in that of the liturgy and dogma.

VERMEERSCH, Arturo, S. J. — **Meditaciones sobre la Santísima Virgen.** Barcelona, Editorial Litúrgica Española, 1955, 694 p. — This work is a sound treaty on mariology and solid spiritual nourishment, clearly and simply written and full of high sentiments. The first part deals with the feasts of Mary throughout the Liturgical Year. The second gives meditations for each day of the month of May. These meditations are based on the gospels and follow the life of Jesus in their order. It would be difficult to find a more theological and spiritual book.

The Sacerdotal and Religious States of Life.

BLANCO PIÑAN, Salvador. — **Yo te elegí.** Madrid, Fax, 1956, 388 p. — This book is a compilation of the instructions of Pius XII to priests, on their formation, duties and responsibilities towards the world of to-day. The whole of these pontifical texts forms a short treaty on the pastorate, the first section being concerned with the virtues and interior qualities of the priest himself, and the second dealing with the various spheres of sacerdotal apostolate.

SANCHEZ ALISEDA, Casimiro. — **Memoriale sacerdotum.** Toledo, Editorial Católica Toledana, 1955, 36 p. — A short index of the qualities and virtues required of a priest and of his duties of state, taken from Canon Law and briefly commented on.

SANCHEZ ALISEDA, Casimiro. — **El sacerdote y la acción pastoral.** Salamanca, Incunable, 1955, 192 p. — A collection of articles on the sacerdotal apostolate which give the fundamental principles but not the technique of apostolate. These pages stress the strictly religious aspect of the priest's mission, and the fact that he should leave to lay-men the more secular tasks.

SERTILLANGES, D., O. P. — **El orador cristiano.** Madrid, Studium, 1954, 436 p. — One of the best, if not the most appreciated book on the Christian orator, this is also one of the most important work of the author. He studies first the subject of the preaching of the word of God, then the orator himself and the qualities required of him, and finally the technique of sacred eloquence in its various expressions, its aim, preparation and realization. A fundamental book on the subject.

VOILLAUME, R. — **En el corazón de las masas.** Madrid, Studium, 1956, 380 p. — A fundamental book on the spirituality of Father de Foucauld and on the constitutions and spirit of the Congregations of the Little Brothers and Little Sisters of Jesus. The success of this book in France is well-known and aroused many vocations. This spirituality tends in a general way to bring to the dechristianized masses an authentic testimony of the spirit of the gospel.

Albert DRÈZE, S. J., Brussels.

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